CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, SEPTEMBER 3, 1836. VOL. XV.—NO. 36.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 25.

EXTENT OF THE ROMAN CATHOLIC CHURCH.

We will now proceed to state some further statistical facts relating to the Extent of the Roman Catholic Church.

'The *Catholic* Apostolical or Romish church,' says Malte-Brun in his Geography, 'comprehends within its pale the greatest part of France, Italy, Spain, Portugal, Austria, the extensive Spanish and Portuguese colonies in America, Africa and Asia, and three fourths of the population of Ireland. The Pope is the spiritual head. The Gallican church is distinguished by privileges peculiar to itself, which oppose an invincible barrier to the usurpations of the Pope. The United Greeks, who forsook the communion of the Oriental Greek church, form an inconsiderable appendage to the Catholic Church.'

In respect to the Catholic *clergy*, it was stated a few months since, in the newspapers, that 'according to the Almanac of Cracow, the number of cardinals now amounts to 55, the eldest of whom has reached the age of 83, the youngest that of 38. The Pope (Gregory XVI) is 73 years of age. In addition to the above we have twelve patriarchs. The entire Catholic church counts 671 bishoprics, several of which have vacancies to be filled up. The present Pope has created six new bishoprics,—one in Belgium, one in Westphalia, two in the United States, and two in the kingdom of Naples.' To these *six* new bishoprics, there have been recently added three others, namely, that of *Pittsburg* in the United States to which the Rt. Rev. Dr Kenrick, late Coadjutor of Philadelphia, has been appointed, that of *Montreal* in Canada, and that of *Demerara* in the British West Indies, to which the Very Rev. Mr Hynes is appointed by the Holy See; so that the number of Catholic Bishoprics is at present, 674.

'The cardinals have the rank of princes, are next in dignity to the Pope, and together with him, they form the sacred college. Their number which was fixed in 1526, at 70, is not generally full. They are divided into three ranks, of which the numbers, in 1829, were 4 Cardinal-Bishops, 43 Cardinal-Priests, and 11 Cardinal-Deacons;—total 58.'—(*American Almanac* for 1831, p. 302.)

The cardinals since 1631, have borne the title of *eminence*. They vote in *conclave* in the choice of a pope. 'The highest council of state in the papal government, has been called *consistory*, composed of the Pope and cardinals. The ordinary consistory of the Pope, assembles every week in the papal palace; the extraordinary consistories are called together by the Pope, according as occasions arise for regulating anew the affairs of the church. These are called *secret consistories*. All political affairs of importance, the election of cardinals, archbishops and bishops, &c., are transacted in the consistory.'

The cardinals are often sent to foreign courts under the name of *legates*. In 1816, the States of the Church, with the exception of Rome, Tivoli, and Subiaco, which are under the immediate administration of the Pope, were divided into 17 delegations, which, when under the government of cardinals, are called *legations*. It appears therefore that their authority and jurisdiction are very much of a political nature.

It is stated in recent foreign Journals, that this year, 'the Pope of Rome has held a consistory, at which he appointed 3 cardinals and 25 bishops. Amongst the creations is that of Prince Von Schwartzenburg, who is made Archbishop of Salzburg. For this purpose, a dispensation was obtained, his Highness being only in his twenty sixth year.'

Primate is a title of rank often given to the chief archbishop in a Catholic country. *Patriarch* is a similar title in some countries.

The Catholic bishops have authority over the clergy, and the administration of church revenues; they are spiritual teachers, ordain the clergy, confirm youth and prepare the holy oil. Formerly they interposed with the secular concerns of government.

There are in Rome 36 bishops and archbishops; in the kingdom of the Two Sicilies 146; in the kingdom of Sardinia 26; in Portugal 21; in Spain 61; in France 80; in Belgium 8; in Bavaria 8, by Concordat of July 5, 1817; in Austria 14; in Hungary 23; in Prussia 8; in Ireland 27; in China 3; in Goa, the metropolis of the Portuguese possessions in India 1; in Demerara 1; in Brazil 17; in Colombia and Venezuela 12; in the city of Buenos Ayres 1; in Mexico 10; in the United States 13; and in Lower Canada 4—which amount to 521.

It is stated in the Catholic Herald of March 17, 1836, a Catholic newspaper published in Philadelphia, that the census of the city of Rome gives an increase of population of about 13,000 souls, from 1826 to 1835. The number of inhabitants last Easter (1835) was 152,457, exclusive of strangers and Jews, so that the total number may be affirmed to be 160,000 inhabitants. There are in Rome 54 parishes, 35,806 families, 36 bishops, 1465 priests, 2005 male members of religious orders, 1423 nuns and 643 seminarists. In the course of the year there were 1272 marriages, 5142 baptisms, and 3977 interments. Of the whole population, 80,808 are male, and 71,619 females.' Rome, according to Balbi, has 30 monastaries.

According to the *Encyclopedia Americana* (Vol. xi. p. 390, 1,) 'the clergy of the Two Sicilies (24 archbishops, 91 suffragan, and 21 exempt bishops, 368 abbots, 47,233 secular priests, 25,399 monks, 26,659 nuns, with 3,700 parishes, and 19,300 pious institutions, in the kingdom of Naples [with a population of 5,626,946]; and 3 archbishops, 7 bishops, 51 abbots and priors, and 70—80,000 clergymen of all kinds in the island of Sicily,) are in possession of nearly a third of the landed property.'—'According to the last census, Sicily contains 1,787,771 inhabitants, of whom 300,000 are ecclesiastics, or persons living on ecclesiastical revenues. There are in the island 1117 convents, containing 30,000 monks, and 30,000 nuns.'

In 1823, the kingdom of Sardinia contained 4,121,683 inhabitants. The island of Sardinia then had a population of 490,050, with 90 religious societies or convents having 1125 inmates.

According to Malte-Brun, the secular clergy in Portugal in 1826, amounted to 30,000, and the regular clergy 17,500,—total 47,500.

'The number of ecclesiastics [in Portugal,] is stated by Balbi not to exceed 29,000. The king appoints the patriarch, who resides at Lisbon, and has under him nine bishops, five European and four foreign; the ten other Portuguese bishops are under the jurisdiction of the archbishops of Braga and Evora, the former of whom is styled the *primate of the kingdom*. All the bishops are nominated by the king. In 1821, according to the same author, there were 360 convents for men, with 5760 monks, and a revenue of 607 1-2 million reis, [$792,028, 19 1-2] and 138 convents for women, with 5903 sisters, and a revenue of 363 million reis, [$473,261, 25.] The university of Coimbra has 1600 students.' (*Encyclopedia Americana* x. 273.)

'According to the census of 1826, [the whole population including that of the Baleares then being 13,962,234,] the ecclesiastics of Spain were as follows:—61 archbishops and bishops; 2363 canons; 1869 prebends; 16,481 parish priests; 17,411 superior incumbents; 9411 inferior incumbents; 3497 postulans; 27 candidates for livings; 11,300 hermits; 61,327 monks; 31,400 nuns; 4928 curates; 15,015 sacristans; 3225 servitors of churches; 20,346 lay members, performing divers religious functions; and 7393 secular ladies;—making a total of 206,002; or 160,043 ecclesiastics properly, and 45,979 incumbents of other descriptions. The ecclesiastics of France, before the downfall of the Bourbons, were more than 400,000; they are now reduced to 40,000. The present population of Spain is 14,186,000; of France less than 33,000,000.'—(Colton's Four Years in Great Britain, p. 245.)

'The sum appropriated in France to the support of ecclesiastical affairs in 1830, is stated at 31,096,800 francs, divided among 47,338 individuals, 527 of whom are Protestant pastors.—Appropriated to the five cardinals of France, 150,000 francs; to 14 archbishops, 425,000; to 66 bishops, 990,000.' (*American Almanac* for 1832, p. 294.) In the same work for 1834, (p. 295.) it is stated that the clergy in France amount to 40,712, and 'cost the country 33,918,000 francs, exclusive of fees, gifts, and other allowances from parishes, communes, and departments.'

The appropriations for the support of the clergy in France for 1837, according to a correspondent of the Boston Recorder, are as follows:

1. *For Catholic Worship.*

14 Arch-bishops, including two Cardinals,	240,000 fr.
66 Bishops,	660,000
174 Vicars General,	365,000
660 Canons, (attached to Cathedrals,)	1,003,500
3,301 Cures,	4,190,100
20,775 Parish Priests,	20,900,000
5,419 Vicars,	1,896,650
2,525 Bourses, (scholarships) at 400 frs. each,	1,019,000
Total, 30,429 Priests &c.	34,076,600 frs. or $6,389,362, 50.

2. *For Protestant Worship.*

For the support of 366 pastors of the Reformed church and 230 of the Augsburg Confession (Lutheran,)—in all 596, 890,000 fr. or $169,875

In this sum is included 30 *bourses* (scholarships or bourses) of 400 francs each, and 60 dembourses at 200 fr. each, for the education of young men for the ministry.

Although the amount given to support the Catholic worship appears considerable, yet it is not one fourth part of what was given for the same object before the Revolution of 1789.

The whole number of Catholic clergy in Ireland, is estimated at 6134; of parishes 2000; and of the Catholics 6,000,000, while the whole population is about 8,000,000.

In East Tonquin there are 780 churches, and 87 monasteries. China and Tonquin together contain 380,000 Christians. (*Encyclopedia Americana*, viii. 530.)

In *Mexico*, 'the Catholic religion is the religion of the state. No other is tolerated. The old ecclesiastical divisions are retained, forming one archbishopric, (that of Mexico) and nine bishoprics, comprising 1073 parishes. The clergy is composed of about 8000 individuals, including 4000 monks and nuns, in 206 convents. The clergy are not well educated and the great mass of the Mexican population are in a state of deplorable ignorance.' (*id* viii. p. 450.)

In *Colombia* 'the Catholic religion has been declared the established religion of the state; but all others are tolerated. The establishment is composed of 2 archbishops and 10 bishops; the clergy are rich and powerful; some of them distinguished themselves in the revolution by their democratic principles.' (*id.* iii. 325.)

'The Roman Catholic is the established religion of *Chile*, and the church is very rich. There are said to be about 10,000 monks and nuns in this country, and the religious institutions with which they are connected, hold nearly one third of the landed property of the country.' (*id.* iii. 137.)

In Central America or Guatimala, the Catholic is the established religion. No other is tolerated. (*id.* iii. 36.)

In Hayti, though the Catholic is the religion of the state, all sects are tolerated. (*id.* vi. 202)

FOR THE REGISTER AND OBSERVER.

A QUERY BY DR GOOD.

Having eulogized the art of alphabetical writing, Dr Good closed his Lecture with the following query—'Have I not then justly characterized it as the noblest art that has ever been invented by the unassisted efforts of the human understanding?'

Dr Good sustained a high reputation for piety as well as for intelligence and learning, and it is remarkable that a man of his character should have stated his query in a form clearly implying that, in his opinion, the art of alphabetical writing was invented by 'the *unassisted efforts* of the human understanding.' If his meaning was, that this art was not the effect of miraculous agency on the part of God, the idea might be admitted as correct; but if he meant that the art was invented by some man or some men independent of divine aid, the sentiment is, in my opinion, unscriptural, antichristian and unreasonable. It seems to be a clear dictate of scripture and of reason, that we are dependent on God not merely for our intellectual faculties, but for all our advances in knowledge, and as truly so as we are dependent on him for success in cultivating the earth. The sentiment that it is 'God who giveth the increase,' is applicable, and worthy to be adopted by Christians in regard to all advances in useful knowledge—and, all useful discoveries in the arts and sciences. Every good gift, as well as every perfect gift, is from the Father of lights.

Works of uncommon skill were required in building the tabernacle in the wilderness; and Bezaleel and Aholiab are represented as having been filled with the spirit of God to prepare them for master workmen in that case. It is not however necessary to suppose that the agency of God in this affair was miraculous. It is even true that 'except the Lord build the house, the builders labor in vain:' and men are not in any case able to build 'by unassisted efforts.' Nothing was done, or directed to be done, by Bezaleel and Aholiab of a higher nature or more important to mankind than the invention of alphabetical writing. Yet I suspect that Dr Good would have hesitated to represent that what was effected by Bezaleel and Aholiab was 'by the unassisted efforts' of their understanding; and I suspect that Moses would have been as far from adopting such language in regard to the art of alphabetical writing. For I believe that the invention of this art may as properly be ascribed to the assistance of the spirit of God as the mechanical works of Bezaleel and Aholiab. In both cases God by his spirit might suggest modes of inquiry and motives to inquire, and succeed the efforts of the agents, without any thing of the nature of a miracle in either case. If the whole was effected by natural means we are not on that account to forbear acknowledging the hand of God. For he is the God of nature as well as the God of grace and of miracles. Those who discovered and applied the powers of the magnet—those who invented the art of printing, and those who have more recently discovered and applied the power of steam, may all be regarded as men who were 'assisted' by the spirit of God in making their several discoveries,—and not as men who did great things by 'the unassisted efforts of the human understanding.' The same remark is applicable in regard to all the useful discoveries of modern times, by astronomers, philosophers, and men of science. Many perhaps have been thus aided by God who were not aware of the fact; and some who even doubted his existence. How many men 'live and move and have their being' in God who are as regardless of him and his favors as the cars which are moved by locomotive engines!

Were it to be admittted that men, 'unassisted' by God, can produce such important effects as to invent the art of alphabetical writing, where are we to fix any bounds to 'the unassisted efforts of the human understanding?' What can they not do independent of divine aid?—and to what an amazing extent would such an hypothesis diminish in the minds of men their obligations of gratitude to God!

The benefits of alphabetical writing have been immense, and Christians have on that account regarded themselves as under great obligations to God. Do they wish to be freed from these obligations? Would they esteem such freedom a privilege? Will they not rather be shocked in view of an hypothesis so much adapted to rob God of the gratitude and glory which are due to his name.

In view of what the scriptures teach us relating to God's giving his spirit to Bezaleel and Aholiab, a query may be proposed. Have not Christians been under a mistake in regard to the extent in which the spirit of God is given to men, and its influence in causing discoveries and improvements to be made by them? Have they not too commonly imagined that the spirit of God is given only in reference to religion, or the spiritual interests of mankind? It was given to Bezaleel and Aholiab as mechanics, to enable them to do the work of building the tabernacle in the best manner. It is true that the tabernacle was built for a religious purpose. So is a church or meeting house. If the spirit was given to aid men in building a tabernacle, so it may be for any important purpose, so far as it may be needed. Would it not be much more reasonable to ascribe all useful discoveries and improvements to the assistance of God's spirit, than to ascribe any of them to 'the unassisted efforts of the human understanding?' Useful discoveries in the business of farming or husbandry may be ascribed to God's agency and assistance, as well as discoveries which more immediately relate to our spiritual interests. As we are wholly dependent on God for all the favors we receive in relation to this world and the world to come, why should we not gratefully acknowledge his goodness in every discovery which is made that tends to the happiness of our race? By the spirit of God I understand his operating energy or influence, by which effects are produced in creation and in providence—in the natural world, and in the moral world. It is that too by which men are assisted in their inquiries and pursuits, and by which success is given to their laudable exertions,—and that too without which builders labor in vain. The writers of the Bible were much disposed to acknowledge the *hand* of God, by which they meant his *spirit*, in all the favors enjoyed by men,—even those in producing which their own voluntary agency is concerned. They appear to have understood that 'the race is not to the swift,' except by the favor of God, nor success to any 'unassisted' by him in whom they live and move. If all children were properly imbued with just sentiments relating to the entire dependence of human beings on their heavenly Father, they would be much less exposed than they now generally are to be injured and ruined by an atheistical creed. If they are suffered to grow up regardless of their dependence on God, it is not very wonderful that in adult age they should be prepared to question his existence.

Some men seem to be of the opinion that we cannot act freely if we are wholly dependent on God. I very much doubt whether Dr Good possessed such views. I cannot account for the inaccuracy implied in stating his query; nor can I admit the correctness of the opinion to which I have referred. I believe that we are wholly dependent on God for all the faculties by which we are enabled to act freely, and that free agency is properly a gift from the Father of lights. Understanding or knowledge is necessary to free agency. For this we are surely dependent, and why may we not as rationally say, that a man can possess no knowledge, if he is entirely dependent for what he knows, as that he cannot be a free agent if he is dependent for his freedom? REFLECTOR.

To the Editor of the Register and Observer.

COLONIZATION.

Louisville, Ky. Aug. 15th, 1836.

Dear Sir,—I received this morning your valuable paper of the 6th inst. containing an article on colonization of the blacks, in which you remark 'that the subject is attracting increased attention in various parts of the United States.' It is not to dispute but to confirm this remark that I now address you. It harmonized pleasantly with my thoughts and feelings at the time I read it. We have just been having several Colonization meetings in this place. Last night was the third, and the largest—it was an overflowing assembly of the best people in the city and county to reorganise a society which has been for a time asleep or inactive. A deep interest pervaded the meeting—one spirit moved it—and it may be looked upon as commencing a movement in this place which will go through Kentucky.

There are several warm friends of the Colonization Society in this city. Among the rest is Rev. B. O. Peers, formerly President of Transylvania University, now engaged in his most beloved pursuit of educating children in this city. Education is the great theme which fills his heart, but it is large enough to hold many others also and among them is Colonization. He went through Kentucky formerly as Colonization agent, and was the first to establish societies here.

An excellent article from the spirited pen of George D. Prentice, Esq. appeared yesterday morning in the columns of his widely circulated journal. He is much interested in this cause and offers his paper for the use of its advocates.

Besides these there are many gentlemen in the city whose hearts, minds and purses are at the service of the cause. Indeed there is hardly a true born Kentuckian who will not make exertions and sacrifices to get rid of slavery in any moderate and practicable manner. They are opposed to the project of immediate emancipation, but equally opposed to slavery. It is a system which they know by the superior prosperity of Ohio to be unprofitable in the beginning, by the experience of Virginia to be ruinous in the end, and by the testimony of their own hearts to be bad at any time. It is well understood here that when a convention is called, slavery is gone in this state; and it is also known that a vast majority of the people are in favor of calling a convention. The most popular speakers and politicians have offered to take the stump through the state in favor of this measure.

See what a field opens before us! Suppose that the most feasible and least complicated plan of emancipation should be adopted. Suppose it be enacted that after the year 1840 slavery shall cease to exist in Kentucky. What would follow? All who chose would sell their slaves down the river; the benevolent would free them, and send them away, or let them remain, as they thought best. A whole state would be redeemed from the blight and curse of the system. The noblest people on earth would be able to lay their hands on their hearts and say—we have done with this bad thing forever—we have acted worthily of our sires—we have followed in the path of the Boones, and Logans and Harrod's. They were the pioneers of civilization west of the Alleghany—we are the pioneers of emancipation south of Mason and Dixon's line.

It is only the first step which costs, says the proverb. The success of Kentucky would stimulate Maryland and Virginia, and perhaps Missouri. Tennessee, Arkansas, and North Carolina would be forced to follow. If the step should be more difficult in those states, owing to their being further south, and raising cotton—it would be proportionally easier by the example set them by the others. And if South Carolina, Georgia, Alabama, Mississippi and Louisiana seem at present impracticable, their position will be greatly altered, and their high tone much abated when they stand as five slave holding states, to twenty-one non-slaveholding States and with the whole colored population concentrated upon them.

With all this the Colonization Society has nothing to do directly. But those who in this state, take views like these, are glad to support this society, as a means of great good in various ways, and as an instrument of developing those tendencies which under the leading of an Almighty Providence and the unswerving laws of nature, are moving toward such issues. We see it all plain—plain as noon day. But my sheet is full—yours truly, J. F. C.

[From the French correspondent of the *New York Observer*.]

FRENCH AND AMERICAN PREACHERS.

If we compare, for example, American sermons with our own, there will be found great differences. An American sermon contains ordinarily many divisions and subdivisions; the preacher announces them beforehand, and takes care, so to speak, to enumerate in his introduction all the topics of his discourse. In a modern French sermon (for I speak not of the sermons of Saurin,) the divisions of the subject are not announced; they are at most only intimated, and the preacher tries to pass by skillful transitions imperceptible to the hearers, from one part to another of his discourse. The American orator habitually divides his discourse into several distinct and almost independent propositions, and afterwards combines them in his practical remarks; he takes the analytical mode. The French orator, on the contrary, employs usually the synthetical mode; he takes an idea, the leading idea in his subject, and sketches its outline as a whole, rather than its various parts. The American preacher addresses himself less to the heart than to the conscience; he is seldom pathetic; but he is pungent; and if he causes tears to flow it is by the force of his appeals to the conscience rather than by unfolding tender and affecting sentiments. The French preacher seeks the pathetic; he loves to produce lively emotions, to paint objects so as to excite the pity, fear, &c of his audience. An American sermon is more didactic; it has fewer pictures; argument predominates; it is logical rather than rhetorical. A French sermon is more ornate, more vehement; it presents touching pictures; fills the imagination. The style of the American preacher is simple, and not always free from dryness. The style of the French preacher is more ambitious, and not always free from declamation and bombast. If an American orator should preach at Paris in our language, he would appear probably, cold and scholastic; his hearers would say that his discourse was not a sermon but a dissertation. If, on the other hand a Frenchman should preach at New York or Philadelphia, he would appear probably affected and turgid;—his hearers would say that his discourse was not a sermon, but a rhetorical declamation. Thus different people require different kinds of preaching, and the gospel must be preached to them in a manner answering to their national character.

[From the Western Messenger.]

SIGNS OF THE TIMES.

Fear not, dear reader, that in addressing you under this head, we are going to inflict upon you a homily on the present prospects of society, or utter a wailing Jeremiad on the sad degeneracy of the times. It is simply our purpose to make a brief notice of a newspaper of which a chance copy has fallen into our hands—a semi-monthly newspaper ycleped 'Signs of the Times'—devoted to the Old School Baptist Cause.

Before seeing this paper, we had little idea, that any men who had profited so much by Faust's invention, as to be able to read and write, and give their thoughts to the public in print, could hold such notions and dogmas as are given in its pages. The articles consist principally of unqualified denunciations of human learning, especially all theological education, and of the most violent and often personal attacks on the New School Baptists. They cry out against all theological seminaries, missionary societies, Sunday schools, and philanthropic institution and associations. They complain, that their opponents from the New School call them anti-mission vagabonds, licentious antinomians, and their church a perfect dung-hill in society: and console themselves for these hard names by calling their opponents in turn, 'imitators of the hateful language and manners of Anti-Christ,' nominal professors of religion, sprinkled over with a little dust of human eloquence, and a tolerable portion of spice from the dirty puddle of Arminianism.'

It seems, that the same controversy between Old School and New School, that is threatening to break up the Presbyterian church, notwithstanding the attempt to hold together its elements, which are as heterogeneous as the materials of the image of brass, clay, silver, and gold, seen in Daniel's vision, is also dividing the Baptist church. These Baptists of the Old School seem, however, to speak more plainly than their brethren of the Old School in the Presbyrerian church.

As a sample of their creed, take the following delectable and logical statement of the doctrine of Election, from a letter inserted in this paper:

'I believe with the Old School Baptist of old, that God hath from eternity predestinated certain persons to life, and hath left others to die in their sins. The moving cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing which is in the persons predestinated; but the will alone of God's good pleasure. He has predestinated a certain number to be saved, which can neither be lessened nor increased; and such as are not predestinated unto life, shall inevitably perish, because they justly deserve it.'

There is one long article in the paper, that is quite a curiosity. It is a violent denunciation of the heretical doctrine, that ministers of the Gospel should be educated. It is directed against a circular letter of an association who recommend theological education. The writer thus resolutely announces his purpose:

'Dear Brother Beebe,—I am what some missionaries style unlearned—and you will readily discover that I have but a small stock of it, but as small as it is, I dislike to see and hear the truth abused, and on that account I have ventured to creep out of the bushes into the open field with my little bag and sling, to meet a certain circular letter attached to the Raleigh Association Minutes; and I expect that the few stones I shall cast, will run foul of others of like occupation.'

The writer then proceeds, according to his declaration to hurl stones against all the systems of clerical education, and against the vanity of all human knowledge. Let the following delicate paragraph be taken as a specimen of this Br Burwell Temple's views of the boasted improvement of society in modern times. Speaking of the common doctsine that the improved state of society requires an improved ministry, he says:

'Now, brethren of the Old School, if there is an improvement in the state of society, what does it consist in? Is it not pride, idolatry, covetousness, and witch-craft; rag-bag Tract and Bible societies; theological and sabbath schools; state and foreign missions; state conventions, &c., bearing the name of religion? In pursuing their operations they remind me of the Possum who travels late and early until it grows fat, and afterwards lays up and sucks the end of its tail until poverty overtakes it; while others improve in the art of begging money, with a flaming zeal to preach the gospel to every creature, until they can get a sufficient sum for educating young men for the ministry, and then the flame subsides. Improving in the doctrines of devils, cunning craftiness, whereby they lie in wait to deceive—working all manner of deceivableness of unrighteousness in them that perish; having a form of Godliness, but denying the power thereof.'

Our good orthodox brethren, who are in the habit of condemning Unitarians as not doing and caring enough for missions and not being evangelical, herein are told by Burwell Temple and his brethren of the Old School, that they have fallen far short of the evangelical faith, and are carrying out the plans of antichrist, by their tract societies and missions. These parties, however, must fight the matter out themselves. It is no business of ours to meddle with their doings, except as seekers for Christian truth, and observers of the signs of the times in the Christian church.

As observers of the signs of the times, it appears clear to us that a bright day is beginning to dawn upon the church of our Lord—that the night is far spent, the day is at hand—that a morning is about to dawn by which such ghosts of darkness, as the Old School Baptist Journal, and its Old School Presbyterian brethren, are to be driven to their graves or scattered to the breezes.

But we must not speak too harshly of these doughty champions of a vanishing faith. They hold their dogmas sincerely, and take undoubtedly great comfort in their religion, and are made better by it, and are led, even against their own doctrine of necessity, to aim at doing many good works. They, as well as others, have a mission of usefulness to discharge in the world.

We never talked with but one person who held the antinomian doctrine of the Old School Baptists. And as we have been penning these few pages, and speaking rather severely of the sect, her image rises up before the imagination in judgment against us.

Sylvia (that was her name) was as staunch an Old School Baptist as she was a faithful servant. We became acquainted with her in a family in the east, with whom, in the course of clerical pilgrimages, we were for a while quartered. It was her highest joy to talk of her faith, and defend what she called her glorious doctrine of particular Redemption and necessary Election. It was our custom to draw out her opinions, and we found it quite instructive to talk with her, for she was mighty in the scriptures, and very ready in tongue. Full oft and full faithfully had she turned over her Bible and her fine volume of comprehensive commentaries, which last she had contrived to purchase from the fruits of her hard earnings. She was a constant attendant on the church meetings, and so ready an exhorter, and so earnest a reprover of all those in the church, who seemed leaning to the New School free-will doctrines, that the epithet 'the Old School warrior' was accorded her by common consent of the brothers and sisters of the faith, an epithet not entirely misapplied, for though not exactly old, yet she was not very young, and had moreover often a combativeness of manner, and generally a grimness of visage, that entitled her to a conspicuous place and an honored name among the members of the church militant. Sylvia was so perfect an antinomian in theory, that she ridiculed the folly of those who hoped to do any thing towards their own salvation; and yet she was not so in practice, for the business of her life seemed to be to work out her salvation, and she was always reproaching the misdeeds of others. She was moreover a staunch abolitionist, and in her abolition exhortations, when she was wont to entreat us to shake off our moral apathy, and speak and act for the outraged slave, she was decidedly an advocate of works, and not an antinomian. In her case, as in that of all ultra Calvinists, the voice of nature and common sense qualified the great absurdities of doctrine.

But we must stop our description, and leave Sylvia to her destiny. Her opinions might be as easily changed as the earth turned from its orbit, or the old gnarled oak made smooth and straight. Peace be with her, for many gleams of kind sunny feeling used to break forth from the darkness of her gloomy faith. Peace be with her! although she sincerely believes that her Unitarian friend must go to hell, yet he trusts that she would not be much disappointed were he to meet her in a brighter region.

We headed this article, Signs of the Times. Signs of the times are indeed the dogmas we have been considering. They are the signs of the progress of improvement, not by their anticipations and glimpses of future progress, but as the stationary relics of ancient superstition, they show the rate of the onward flow of mind. Themselves anchored in the stream of time, they seem insensible to the influence of the current, but like buoys in a river, they serve by their stationary existence to show the power and the speed of the flowing tide. But in time they must yield to the influence now working upon them. They must in time break away from their fastenings, and be borne along on that tide of improvement, whereon, in God's good Providence, all human opinions and human affairs are floating to their eternal issues.

DESTRUCTIVE EFFECTS OF SPIRIT DRINKING.

The following judicious remarks are extracted from 'Lectures on the Means of Promoting and Preserving Health, delivered at the Mechanic's Institute, Spitalfields, by T. Hodgkin, M. D., London, 1835.' Dr. Hodgkin is a member of the Society of Friends.

'The fatal influence of intemperance in drink, is occasionally seen a little beyond the middle period of life, at which time persons are not very unfrequently subject to what is called climacteric decline. Some are favored to recover from its attack; but to the spirit-drinker

it almost always proves fatal. Premature old age is another result of spirit-drinking. I have often noticed, with surprise, in the course of my practice, that when I had suspicion of the habits of a patient, I have inquired his age, that with all the marks of age and decrepitude upon him, he was some years my junior. The habit of spirit-drinking unfits its victims to bear the wounds, fractures, and accidents of various kinds, to which all are liable; and the skill of the surgeon is often baffled or foiled, by the ill condition of his patient, who, by a long course of spirit-drinking, has destroyed the powers of his constitution. It is also worthy of remark, that the spirit-drinker is peculiarly susceptible of disease of all kinds, and, consequently, is likely to fall the first victim to fevers, or other epidemic distempers. The ravages of the cholera have confirmed this by unnumbered proofs.

The heart and blood-vessels do not escape the injurious effects of ardent spirits. The former is subjected to great varieties of excitement, and the palpitations so produced may lead the way to permanent disease. Ossification of the valves, and thickening of the lining membrane, are the probable results. The arteries, both large and small, are very liable to become ossified; and when this effect is produced, the individual is very liable to apoplexy and gangrene. In a former part of this lecture, I have hinted at the injurious effects which improper drinks may produce on the lungs. There is, perhaps, no error of this kind by which this effect is so strikingly produced as when ardent spirits are taken. Besides the obvious effect which they must have in promoting and aggravating inflammation of the lungs, whenever these parts suffer from irritation, at a time when the system is under the influence of spirits, there are two other modes in which mischief is produced, affecting these organs, which are less obvious. First it has been ascertained by experiment that a greater exercise of respiration is required when the system is excited by spirit; hence, *Divers* cannot remain so long under water after they have been taking spirits, as they can at other times. *Runners*, also, find their wind shortened after drinking spirits. Now those who take spirits in sufficient quantity to affect the system, and then, under the excitement which they have produced, apply themselves to some laborious or active exertion, must expose the lungs, or organs of respiration, to the chance of very serious injury. The other effect to which I allude, may seem at first to be at variance with what I have just related, as well as opposed to the vulgar or common opinion respecting the effect of spirits. It is generally supposed that they promote the warmth of the body; on which account they are frequently taken by persons who have no inclination to intemperance, when they are peculiarly exposed to cold. This is a very fallacious practice. A transient glow may indeed be produced by the quickened circulation which for a short time succeeds the swallowing of the dram; but this afterwards becomes proportionally more languid in consequence of which the surface, and more especially the extremities, become pale and cold, whilst the internal parts are both stimulated by the spirit, and loaded with the blood which has left the surface of the body. The object of maintaining and equalizing the warmth of the body is completely lost; whilst the internal organs are exposed to the danger of inflammation. This effect of ardent spirits is seen carried to its greatest and most dangerous extent in Russia, and other countries where extreme cold prevails. The inhabitants of these countries are apt to give way to the temptation to take spirits to an amount which produces overpowering intoxication. If, in this state, they expose themselves to the cold air, or are driven out of dram-shops and turned into it, the combined influence of the benumbing cold, and the liquor they have taken, produces a profound degree of torpor. Breathing, which is closely and necessarily connected with the production of animal heat, is almost suspended, and the individual, unless rescued from his dangerous situation, is soon frozen to death.

The deleterious effect of spirit on the skin is seen in the production of what is usually called grog blossoms. Spirits, likewise, promote attacks of erysipelas, which is often severe and even fatal, in persons whose constitutions are shattered by the use of spirits.

The worst effects of spirits, as connected with bodily health, are those which it produces on the nervous system; by which I mean the brain and nerves. The first effect of a large dose of spirits on the system, is almost immediate, and quite notorious, causing swimming of the head, confusion of ideas and staggering gait. The late Dr. Spurzheim, who is almost universally known, in consequence of the long continued and close attention which he paid to the brain, declared that he had found brains peculiarly hard in this country [England,] which he attributed to the general abuse of spirits. A striking and often immediate effect of intoxication, upon the brain, is APOPLEXY. Where this is not immediately fatal, palsy is almost sure to remain. EPILEPSY is another very serious disease of the brain, which, when not produced, may be greatly aggravated, by the influence of spirits. In females, they greatly promote a tendency to HYSTERICS. One of the most serious diseases of the brain, brought on by the use of spirits, is called DELIRIUM TREMENS. Persons, whose age might induce one to suppose that they were in the prime of life, are sometimes carried off in a few hours by this dreadful malady. Those are the most liable to die from this affection who have kept up an almost incessant state of excitement by means of ardent spirits. It is not necessary that the quantity taken should have been such as to produce any extreme degree of intoxication; the individual may even have been able, in some degree, to attend to the various concerns in which he might happen to be placed; when after the sudden removal of the stimulus, or the abstraction of blood, or some powerful influence on the mind, or something without any assignable cause, a state approaching to madness, and often marked with tremors, muttering, and prostration of strength, suddenly comes on, and if not pretty promptly relieved by well-directed medical aid, is very apt to prove speedily fatal.'

[From the New York Commercial Advertiser.]

MORMONISM.

It appears that one Joseph Smith was the prophet and founder of this religion. The family emigrated from Vermont, and settled in Manchester, in the State of New York, in 1820, Joseph being 18 years of age. The family were remarkably superstitious, believing firmly in ghosts, witches, fortune-telling, &c., and from time to time were engaged, in conformity with dreams and signs and wonders, in digging for treasures, supposed to have been hid by the pirates; young Joseph becoming quite an adept in the use of the divining rod, and the discovery of wonders in a peep-stone.

About the year 1825, it was said by the family that Joseph began to have communication with angels and spirits, by which he learned many things which were hidden to the senses and understanding of ordinary men. Among other things, he was informed by an angel of certain plates of unspeakable value, and of the manner in which they might be obtained. But, as is usual in such cases, he was opposed and thwarted for a long time by an evil spirit, and it was not until 1827 that they were finally obtained. The discovery was then noised about the neighborhood by the family, who said that the plates contained a history of the aborigines of this country, written in 'reformed Egyptian characters,' which could not be read by any one of the present day, except by the power of God. Many proselytes were made among the credulous; but none of them were permitted at that time to see the plates, for it was said by the prophet that no one could look upon them and live. The translation was commenced by the prophet himself, who was enabled to read the 'reformed Egyptian' by the aid of the 'peep-stone.' This was done by putting the stone in a hat or box, and then, by applying his face, the prophet was enabled to read one word at a time, which he pronounced aloud to an amanuensis. After continuing in this manner for some time, he was commanded by God to remove into Pennsylvania, for the purpose of escaping from certain evil-minded men, who were instigated by the devil to destroy him. There the translation was completed, and the plates were buried again in the earth, by command of the Lord, in some place unknown to all.

In 1830, the Golden Bible, containing about 600 pages, appeared in print, having appended to it the testimony of eleven witnesses to prove its divine origin. The three most important of these witnesses are Martin Harris, Oliver Cowdery, and David Whitman; the first two of whom acted as amanuenses of Smith. These men declare upon oath that the golden plates, from which the Mormon Bible has been translated, were shown to them by an angel, and that they know the translation to have been made by the power of God, because it was so declared to them by the deity himself. Of the eight remaining witnesses, four were brothers of Whitman, and three of the family of Smith.

The Mormon Bible, as has been already stated, professes to furnish a history of part of the Jewish nation. It is pretended that Lehi, who escaped from Jerusalem five hundred years before the Christian era, took with him the plates which contained the engraved record of his tribe; and that those plates, being transmitted from father to son, the records of the people were continued, until the fifth century, when the tribes being nearly exterminated, the plates were sealed up and hidden in the earth, where they were afterwards found by Joseph the prophet.

Soon after the Mormon Bible was published, a member of a congregation of fanatics in Ohio, called Campbellites, traveling in the state of New Yord, heard of the golden plates, and calling upon Smith, was converted to his faith. He was accompanied to Ohio by missionaries, whom Smith had commissioned to convert the Indians. On arriving in Ohio, the new religion, its missionaries, and its wonders, were presented to the Campbellites, who, having been a long time under the dominion of enthusiasm, were in the right condition to receive the new revelation. A great many of them were converted, and among them *Sidney Rigdon*, their preacher—a man of powerful eloquence and great popularity among them. Mormonism, thus introduced, spread like wild-fire in Geauga county. The impulse given by the eloquence of Rigdon soon led to scenes of the wildest fanaticism. The Holy Ghost was communicated to the converts by laying on of hands, causing the strangest contortions of body, preaching to imaginary congregations, speaking in unknown tongues, &c.

CLERICAL WEAR AND TEAR.

If we are afraid that our pastors may 'rust out' on the one hand, we ought also to be cautious lest we drive them to 'wear out' by a suicidal process on the other. Clerical life and talent are too valuable, and in too great demand, in this age, to sacrifice them uselessly; and it becomes pastors and the churches to husband them to the very best advantage. We were much impressed by reading an article in the Annals of Education, and were led to believe the remedy proposed to be philosophical and just.

The writer quotes from a new work of the distinguished British physician, Dr. Johnson, a definition of the disease—if we may call it so—of which we have been speaking. Dr. Johnson describes it as 'that *wear* and *tear* of the living machine, mental and corporeal, which results from *over-strenuous labor*, and exertion of the *intellectual faculties*, rather than the corporeal powers, conducted in *anxiety of mind and bad air*.' The writer then proceeds to point out the remedies for the disease, the results of long observation and experience of its effects.—*Vermont Chronicle.*

'We have found no remedy for an exhausted mind but *rest*. We are aware that there is a rule, and a salutary one, which tells us that 'change of occupation is rest,' because it employs the mind in a new manner, and brings new faculties or organs into action. But when every faculty has been strained to the highest point, and the whole mind has lost its elasticity and its vigor, when it is as fatiguing for the imagination to soar and wander, as for reason to plunge into the depths of knowledge, how is this rule to be applied? And even if this be not the case, the sympathy of different faculties, or if we adopt phrenological views, of different organs, renders the rest of all frequently necessary, just as the whole body must often be kept in a state of absolute repose, in order to restore a single injured limb.

Sleep, and to the greatest amount which the state of the mind and the health of the body would allow, we have found the most precious, as it is doubtless the most perfect rest. And to those who have not lost the power of sleep, we know not but this would be enough, if indulged in properly, and without regard to external claims, or common prejudices, or that friendly advice to the contrary, so often ignorantly given. We knew a young French physician who was worn down with this sad disease, and its legitimate offspring, dyspepsia, who assured us, that he was entirely cured by retiring to a small French village, giving up all occupation, and spending from twelve to eighteen hours daily in sleep, and tasking his digestive powers with no more food than was necessary to this dormous life. The greatest and most permanent relief we have ever found, was pursuing a similar course.

But many seldom receive a visit from 'tired nature's sweet restorer,' even for an entire night; and court her in vain, with all the arts and all the drugs which have been devised, so long as they remain in the circle of their friends, and in the sphere of their business, or of the public or private objects which interest them. In such cases, we know no remedy but *flight*, not so much for the sake of locomotion, as to get beyond the reach of all associations which excite the mind to action. The sight of the spires and buildings of a distant town, the view of a library or objects connected with literary pursuits, the habits of hearing and reading concerning the objects which have interested us, are in many cases enough to maintain the state of excitement. The mind, in its feeble state, is almost as much wasted by the reveries into which it is plunged, and the useless straining of thought, and the anxiety, and regret, and the painful sense of impotence to which it is led by such objects, as it was in health, by the full exertion of all its powers; and is almost as sure to sink under them. Even the family circle frequently recalls too much of thought, or excites too much of feeling for this enfeebled state, and the sufferer must abandon even the comforts and pleasures of home before he can obtain *perfect rest*.

Let it be remembered that unquiet slumbers are often as wearisome as watchfulness, and let those, therefore, who need rest for a time, reserve nothing which may impair it—hesitate at no sacrifice which will secure it. Better a temporary abstinence than a final loss—far better to give up the most flattering prospects of usefulness to others or benefit to ourselves, than to secure them at the expense of our power for future effort, and thus prepare to live mere incumbrances upon society.

To sum up our views, we are convinced that the shops of the druggist furnish no medicine for the disease and its offspring. We believe the only remedies to be rest of mind and labor of body; and he who neglects them, or who resumes his labors (as we have always unhappily done) before they have produced their entire effect, and draws upon the full extent of his powers before they have had time to recover vigor, as well as health, is in danger of violating the command—'*Thou shalt not kill*;' and of robbing his friends and his fellow men, as well as his God, of services which he was bound to render, and which imprudence only has prevented.'

[From the Correspondence of the Southern Religious Telegraph.]

GERMAN COMMENTS

on texts relating to a Future Life.

On Matt. v. 25, 26, Olshausen says, 'Eternal punishment is not here spoken of—for, the word 'prison' never has that signification, the word 'till' points to a term or limit when the imprisonment shall cease, and the whole passage refers not to unbelievers but believers. On Matt. xviii. 24, he observes, The 'prison' here is the general place of assembly for all the dead who have not died in the Lord, but who are by no means for that reason devoted to eternal punishment. According to 1 Peter iii. 19 and Matt. xii. 32, there is manifestly a deliverance from this prison after death for some. The hard hearted servant in the parable was not wanting in repentance, for he freely confessed his fault: there must then have been a susceptibility for the divine forgiveness, and therefore doubtless an experience of it. Also in the rich man (Luke xvi. 19—31) our author finds the germs of love and of faith in the divine Love, and concludes therefore that Christ did not mean to represent him as in hell, but in the intermediate state.—Into this state he first says (Vol. 2, p. 699) that *all* come both good and bad, and that between these classes there is no passage or communication; but he afterwards says (page 701) that only those who lived before Christ, and unbelievers (or the unconverted) are collected there; and again because many have in this life been destitute of faith without their own fault, Divine Grace will offer to them *there* the opportunity to obtain it. Again he speaks in some places of eternal punishment of the wicked after the judgment day; but says on Matt. xii. 32, 'The feeling against the doctrine of endless punishment that expresses itself in the defenders of the idea of a final restoration of all things, of whom there have been many in all ages, and more in ours than in any former one, may indeed be based often on a weak and stupified moral sensibility, but it has doubtless, also, a deep root in noble souls—it is the expression of a longing after the perfected Harmony of the Universe.—It is not urging the words, 'nor in the worlds to come,' (Matthew xii. 32) too much to infer from them, that all other sins *can* then be forgiven in the next world.

PROFITABLE SAYINGS.

The following pithy sayings are taken from a broad sheet in the British Museum, dated London, 1678.

We should always abhor sin more in regard that it is hateful to God than because it is hurtful to us.

Let, O Lord! the great change be wrought in us, before the great change come upon us.

If we cannot make others better, it should be our special care that others should not make us worse.

As none can come unto the Father but by the merit of the Son, so none can come to the Son but by the Spirit of the Father.

We acknowledge this mercy, that God doth not take us out of the world; but we should desire this one mercy more, that he would take the world out of us.

It is our duty to know God; our safety to fear him; our glory to resemble him; our stability to trust him; our sincerity to serve him; and our felicity to love him.

Let us die to sin that lives in us; and live to Christ who died for us.

Let us choose to suffer rather than sin; for we may suffer without sin, but we cannot sin without suffering.

Many men in relation to outward things, complain of want; and yet in truth want nothing but thankful hearts for what they already have.

Though God does not always deliver his people out of trouble, yet he delivers them from the evil of trouble, the despair of trouble, by supporting their spirit; nay, he delivers by trouble, for he sanctifies the trouble to cure the soul, and by less troubles delivers from greater.

It is the peculiar wisdom of a Christian to pick arguments out of his worst condition to make him thankful, and if he is thankful, he will be joyful.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 3, 1836.

SEAMEN.

The increased attention which has been given to the moral and religious improvement of the seamen in this country for a few years past, though it has come late, is well directed. Facts have come out respecting the impositions upon this class of men, which call loudly for the interposition of Christian humanity. They are set forth with earnestness and power in the Report of the Managers of the Boston Port Society for February, since published; and this report ought to be read and pondered by every merchant and ship-owner.

The Seaman's Bethel, in North Square, where Mr Taylor officiates—the Bethel-Reading Room—the Bethel-Union, a Society consisting of former Masters and Mates of vessels and sailors generally, for the benefit of Seamen—the Bethel-Temperance Society, and the Bethel-Nautical school are all connected with the Boston Port Society, and all deserving of encouragement, to say nothing of the pecuniary aid to which some of them are entitled and which they greatly need.

Of the Seaman's Aid Society and of its operations, creditable to its members and directresses alike for the skill and benevolence with which its affairs are managed, we had occasion to speak particularly on the appearance of a Report published sometime since by the officers of the Society.

'The Boston Seamen's Friend Society' is in successful operation, and among other things it has turned its attention to the rescue of Seamen from the odious system (worse than African Slavery) of the *Sailors' Landlords*. It appears from the last Report of the Society that a dwelling house has been bought in Purchase Street pleasantly situated and affording a fine view of the harbor, large enough to accommodate 40 or 50 boarders. The inviting name of SAILOR'S HOME has been given to it; an endeared name it must be to those who enjoy its comforts, to those who have long known no other home—'whose home is on the deep.' The house was opened on the 1st of June, and is provided with books, a reading room &c. for the improvement of its inmates.

Like almost all societies for wide and important charities, those for the benefit of Seamen have now at their head an *American* institution entitled the 'American Seamen's Friend Society.'

The whole amount of donations to this important Society during the last year was only $11,893. The largest sum is from New York, $4,092, Connecticut, $2,226, Massachusetts, $1,992. South Carolina and Georgia, sea-board States, contributed nothing, while Vermont an inland State contributed $439. In Pennsylvania and Maryland nothing was received worth naming. How equally the efforts of the Society's Agency have been distributed through the United States, we do not know; and how far our large cities and maritime towns may prefer to keep their charities for the benefit of Seamen at home, rather than to contribute for purposes more general and for distant places, we do not know. But we are satisfied that the mercantile part of our community are not doing all that they might do and ought to do for a class of men who contribute so essentially to their wealth; a class of men who from the very circumstances of their vocation are prone to improvidence, and are entitled to the strenuous efforts of the prosperous and humane to save them from those infamous persons who are ever on the alert to prey upon their credulity, to minister to their vicious propensities, and to strip them of their hard earned wages.

AMERICAN ANTI-SLAVERY IN GREAT BRITAIN

Mr George Thompson it seems has appeared upon the *arena* on his native shores, and amazed our good, benevolent brethren of the old world with fighting his battles over again. According to his reported harangues on the other side of the water, he seems to have waxed even more buoyant and mettlesome than ever, after becoming exhilarated by breathing again his paternal atmosphere. His reported Addresses since his return abound in similar gibes and jeers, vehement invectives, bitter denunciations and exaggerated generalities, for which they were distinguished here. In point of self-glorification (as well he might, before an auditory that knew nothing of the facts in the case) though no one ever excelled him in this way, he has, on his return, even excelled himself.

Mr Thompson has taken some good hints from the rhetoricians (distorted to his own purpose) relative to the circumstances of time and place, the character of his auditory &c. In addressing Scotch and English audiences he has the supreme advantage of speaking to those who know nothing of our institutions, who are profoundly ignorant of the relations which our several States bear to each other, and of those which each bears to the government of the union, to say nothing of distinctions between slaveholding states and non slaveholding states. Mr Thompson was too wary an orator to enlighten his hearers on these matters.

At a meeting in Glasgow Mr Thompson went beyond his customary round on his unending theme, and broached remedial measures of a more political character than he would have thought expedient among his fellow laborers here:

'It had been said that the only weapon should be 'persuasion.' He (Mr T.) believed that if no other weapon than 'persuasion' was resorted to, slavery would be perpetual. He believed that the gathered, concentrated, withering scorn of the whole world, pagan and Christian, must be brought down upon slaveholding America, ere much effect could be produced. If this was insufficient, it would be the duty of Britain to consider well whether it was right to hold the destinies of the slave of America in her hand and not act accordingly. It would be the duty of the friends of the slave to point to slave-grown produce, and cry 'touch not, taste not, handle not' the accursed thing! Great Britain had the power, by adopting a system of prohibitory duties or bounties, to affect very materially the question at issue, and he (Mr T.) doubted not, that, if some such course was adopted, certain of the slave states would immediately abolish slavery that they might find a readier market and a higher price for their produce.'

In Glasgow he held a public controversy with Mr Breckinridge, to which we have given little attention, and which the Recorder says is not worth reprinting on this side the Atlantic. Those who wish to see Mr Thompson in his perfection, so far as the report of his speeches can so represent him, may be gratified to their heart's content by reading his defence of his course in the United States, and his curses upon Dr Cox, the Baptist deputy, who wisely abstained from meddling with our political institution when he was here. These speeches, delivered in London, are copied from the London Patriot in *The Liberator*.

MR MADISON'S WRITINGS.

We find in the correspondence of the *National Intelligencer* some additional particulars respecting the work left by him, and directed in his will to be published. The title of the work is as follows:

'Debates in the Congress of the Confederation in the years 1782, '3, and '4, by James Madison, then a Member, with Letters and extracts of Letters from him during the period of his service in that Congress; to which are prefixed the Debates, in 1776, on the Declaration of Independence, and on a few of the Articles of the Confederation, preserved by Th. Jefferson; and, also, 'Debates in the Federal Convention of 1787, by James Madison, a Member.'

The idea will not escape you that, the Congressional Debates of this work particularly recommend themselves by their peculiar fitness to fill a chasm in the series of Debates in Congress not accessible by other means.

My friend states: 'The Letters attached to them equally supply the substance, though not in the form, of what passed in that body during Mr Madison's service, and sometimes more fully than the Debates, which, with those taken by Mr Jefferson, prefixed to them, embody all that is known to exist in that form.'

An extract from Mr Madison's will has already been published in the Register, relating to the work whose title is given above. In that clause of the will, he gives the nett proceeds of the work to Mrs Madison, subject to certain legacies, to be paid out of that fund only. We extract what relates to those legacies from the correspondent of the Intelligencer, together with the writer's closing remarks.

First, I give to Ralph Randolph Gurley, Secretary of the American Colonization Society, and to his executors and administrators, the sum of two thousand dollars, in trust nevertheless that he shall appropriate the same to the use and purposes of the said Society, whether the same be incorporated by law or not. I give fifteen hundred dollars to the University of Virginia, one thousand dollars to the college of Nassau Hall, at Princeton, New Jersey, and one thousand dollars to the college at Uniontown, Pennsylvania, for the benefit of their respective libraries.'

And he further directs that there be paid out of the same fund different sums for benevolent purposes making the amount particularly designated as payable out of this source near $13,000.

I would have you publish the contents of this note that the Public may be aware of the true character of the publication thus bequeathed, and that I believe it would be fully in accordance with the wishes of Mrs Madison to promote a proper understanding of his (her honored husband's) Will and Legacies, were she consulted.

CARDINAL CHEVERUS.

The death of this distinguished prelate, formerly so well known in this city and vicinity, had not been announced here when our last paper went to the press.

He was a learned, and to all appearance a devout man. Certain it is he devoted himself with great zeal and constancy to the office of priesthood in his church, not overlooking the meanest of his flock. It was the prevalent opinion that he exercised over his people, so many of whom were ignorant and vicious, a salutary and controlling influence, which could in no other way be brought to bear upon them to the same extent. He is remembered here by very many protestants with deep affection and high respect. We copy from the *Salem Gazette* the following sketch of his life and labors and trials.

The last arrivals from Europe bring intelligence of the death of John Cheverus, formerly Roman Catholic Bishop of Boston, and at the time of his decease, a Cardinal of the Romish Church. M. Cheverus was born at Meyenne, in the province of the same name, on the 28th of January, 1768. His family were highly respectable. At an early age he entered into the ecclesiastical state, and in two or three years afterwards, when thirteen or fourteen years of age, was preferred to a benefice, by Louis XVIII., then Monsieur.

M. Cheverus was ordained December 18th, 1790, at the last public ordination in Paris, before the revolution. Soon after entering into priest's orders, he was appointed pastor of the Church in his native parish, and vicar-general of the Diocess. These early distinctions gave him a celebrity not acquired by many, venerable for their age and virtues, among the ecclesiastics at that time. He had not long resided at Mayenne, when the persecutions of the clergy commenced, and M. Cheverus repaired to Paris where he was concealed on the second and third of September, the memorable days of the massacre of the clergy. In a few days after this bloody scene he left Paris, disguised in a military dress, and succeeded in escaping to England. On his arrival at Dover he could not speak a word of English, but, in January 1793, he took up his residence in the house of a protestant clergyman, who in addition to his pastoral duties, had five or six young men with him, preparing for the university. M. Cheverus was employed in giving these scholars lessons in in the languages and mathematics, and found the conversation of these youths the best instructer in the English language.

In 1795 he was invited by Dr Matignon, with whom he had been slightly acquainted in Paris to join him in Boston, where he arrived October 3d, 1796. The Catholics were increasing at this time in Boston, and many gentlemen subscribed liberally, to assist in erecting a church for them, which was consecrated on the 29th of September, 1803. In the year 1810 he was appointed the first Roman Catholic Bishop for the New England States and was consecrated at Baltimore.

The literary and scientific acquirements of Bishop Cheverus were of a high order. He read Greek and Hebrew with great readiness; he spoke and wrote Latin as a vernacular tongue, and repeatedly declared, that if he were to make an argument for his life, he should prefer, before competent judges, to use the Latin, believing that his thoughts would flow more readily in that language than in French or English. He was a good citizen of his adopted country, and never lost an opportunity of teaching his flock the blessings flowing from the government under which they lived, and kept alive in their breasts a warm and constant patriotism. In the last war with England, when Boston was threatened with an attack from the enemy, and voluntary contributions of labor became same necessary for making arrangements for a proper defence, Bishop Cheverus several times went out to work at the head of his flock, to assist in building ramparts and breastworks for defence. He was a minister of peace, but instructed his followers that self defence was not only a law of nature but a principle of religion.

After the death of Dr Matignon the duties of Bishop Cheverus increased, and he labored indefatigably, until his health sank under his exertions. In 1822, on the return of Baron de Neuville to France, who had been residing in this country, as minister from the Court of France, the state of the Bishop's health was represented to Louis 18th, and his talents being well known, he was nominated by an ordinance, dated January 13, 1823, to the Bishopric of Montauban. He left Boston in September, 1823, for New York, whence he embarked for Havre, on board the Paris; and on the 21st of October suffered shipwreck in a violent tempest on the coast of France. Thus, after an absence of more than thirty years, he was thrown upon his native shores, where the highest honors awaited him. He was soon raised to the dignity of Archbishop of Bourdeaux, and a few months since was appointed a cardinal: It is not improbable that he would have been called to fill the pontifical chair, if he had survived the present incumbent.

AMERICAN QUARTERLY REGISTER.

The number of this valuable work for August is devoted chiefly to the subject of education in addition to the 'Journal of the American Education Society.' The first article is a Memoir of Ebenezer Porter D. D. late President of the Theological Seminary, Andover, and the second is a History of the University of Paris to its dissolution in 1792; a history of its plans of education during the first revolution &c.; a description of the system established under Napoleon, and its subsequent modifications.

Another interesting article is a communication from the Rev. Dr Holmes respecting Buchanan's manuscript Indian copy of the Hebrew Pentateuch, collated by Mr Yeates; accompanied with an account of what preceded the discovery of the manuscript Pentateuch.

THE SUNDAY SCHOOL TEACHER.

We spoke of the first number of this work in terms of great approbation, to which it seemed to us to be entitled. The second number, for August, deserves similar commendation. The conductors of it have united the properties which it is somewhat difficult to combine in the same undertaking, namely, variety, and adaptation to their leading purpose. The present number, good in itself, contains the promise of essays on several important subjects in the number for September.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the Gen. Sec. of the A. U. A. that Samuel St. John Jr. Esq. of Mobile, Ala., has subscribed a Thousand Dollars to the funds of the Association, payable in 10 annual installments of $100 each.

EVANGELICAL HISTORY; OR THE BOOKS OF THE NEW TESTAMENT; with a General Introduction, a Preface to each Book, and Notes Explanatory and Critical; in two Volumes. By Alden Bradford. Vol. I. Containing the four Gospels. Boston: Joseph Dowe. 1836.

We hope soon to have time to examine this work (just published) with sufficient attention to speak of its merits, so far as we have ability to judge of them. A commentary on the plan pursued in this work, popular rather than learned, or, more properly speaking, with learning in a popular form, is much wanted. We trust that Mr Bradford has accomplished much in this way for the elucidation of the New Testament, knowing as we do that he has long been a careful, and we believe a candid student in the Scriptures, with the end in view which he has now in part accomplished.

He has altered, as he informs us, 'the commonly received translation, in some instances, where fidelity and perspicuity seemed to require it;' but 'has inserted most of the emendations in the Notes.' The greatest alterations in the text which we have noticed, occur in the beginning of the Gospel of John.

*** To our correspondent 'A Unitarian Reader,' from whom we received a communication a few weeks since, we would say that we did not insert it, because we did not approve of it. We have just examined our files, in vain, to find the piece; if we meet with it we will return it, as requested.

To the Editor of the Christian Register.

Dear Sir,—I see in your paper an advertisement announcing that a Commentary on the New Testament is in the process of preparation, and that the first volume will probably appear in the course of the coming autumn, and I am informed that I am the supposed author of this Commentary. If I am the clergyman referred to in the advertisement, I beg leave to state through your columns, that I have not so much as commenced, nor do I intend to commence *for the present* the preparation of such a work. When asked by a member of the advertising firm whether I would undertake something of the kind, I replied, that I was willing to prepare at my leisure a specimen volume of a popular Commentary, that however I could neither commence the work immediately nor prosecute it rapidly, that I could perhaps in the course of the coming winter begin to collect materials for it, and should demand at least a year from that time for the completion of a single volume. From this conversation the advertisement *grew*. I deem this explanation an act of justice to any partial friends, whose expectations may have been erroneously excited, and by giving it publicity you will confer a favor on

Yours, &c. A. P. PEABODY.

Portsmouth, N. H. Aug. 29, 1836.

HARVARD UNIVERSITY.

The Exercises of Commencement were held in the Church of the First Parish in Cambridge on Wednesday last, and the following was the order of performances by the candidates for the degree of Bachelor of Arts.

1. A Salutatory Oration in Latin. John Taylor Gilman Nichols, Portland, Me.
2. A Conference. 'The Comparative Virtue of the Enlightened and Ignorant Classes.' Frederick Wm. Gale, Northborough; Geo. Minot, Haverhill.

3. An Essay—'Female Ambition directed to the Objects and Pursuits of Men.' Edward Joy Morris, Philadelphia, Penn.

4. A Political Disquisition—'Political Patronage in Republics.' Daniel Samuel Richardson, Tyngsborough.

5. A Colloquy—'Deference to Great Names in Philosophy, and to High Rank in the Social State.' Samuel Gray Ward, Boston; John Innocencio White, Rio Janeiro.

6. A Dissertation—'The Influence of the Fine Arts upon Religion.' Israel Munson Spelman, Boston.

7. A Literary Discussion—'The Poet of an Early and of a Cizilized Age.' George Stanley Parker, Boston; John Ruggles, Milton.

8. A Dissertation—'The Interest attached to Places where Distinguished Persons have dwelt, or which Poets have commemorated.' William Minot, Boston.

9. A Philosophical Discussion—'Are Mental Resources and Moral Energy most developed in Unprincipled Men.' Henry Bigelow, Worcester; James Chisholm, Salem.

10. An English Oration—'Philanthropy.' Thomas Barnard West, Salem.

11. A Forensic Disputation—'Whether the Progress of Civilization diminish the Love of Martial Glory?'—Samuel Breck Cruft, Boston; John Healy Heywood, Worcester.

12. An English Oration—'Individuallity.' Jones Very, Salem.

13. An English Oration—'Self-sacrifice.' Robert Bartlett, Plymouth.

Exercises of Candidates for the Degree of Master of Arts.

1. An English Oration—'The Utilitarian System of Education.' Mr Francis Bowen, Cambridge.

2. A Valedictory Oration in Latin. Mr Joseph Lovering, Cambridge.

Thirty-nine gentlemen were admitted to the degree of Bachelor of Arts in course; viz:

James Morton Ballard, William Dean Barnes, Robert Bartlett, Henry Bigelow, Edward Brewer, Samuel Cabot, James Chisholm, Ephraim Robins Collier, Daniel Cook, Edward Augustus Crowninshield, Samuel Breck Cruft, Hermann Elvers Davidson, Frederick Wm. Gale, John Thompson Gray, William Neyle Habersham, John Healy Heywood, James Thacher Hodge, Henry Lee, Loring Lothrop, George Washington Minns, George Minot, William Minot, Edward Joy Morris, William Oxnard Mosely, John Gilman Nichols, George Taylor Stanley Parker, William Ellison Parmenter, Grenville Tudor Phillips, Frederick Octavus Prince, John Harleston Read, George William Rice, Daniel Samuel Richardson, John Ruggles, Israel Munson Spelman, Jones Very, Samuel Gray Ward, Thomas Barnard West, George Alexander Wheelock, John Innocencio White.

The degree of D. D. was conferred on Rev. Nathaniel L. Frethingham, and Rev. John Brazer; and that of L. L. D. on Ward Chipman Esq. Chief Justice of the Province of New Brunswick, Lewis Cass, Sec. of War, and Charles Joseph Anthony Mettermair, Privy Counsellor of the Duke of Baden, and Professor in the University of Heidelberg.

On Thursday the Society of Phi Beta Kappa held its Annual meeting. An Oration was delivered by Rev. Dr Wayland, President of Brown University, and a Poem by Oliver Wendall Holmes M. D. of this city.

We understand that fifty-five young gentlemen were examined on Monday and Tuesday for admission into the University, and fifty three of the number were accepted.

MEETING OF THE ALUMNI.

Aug. 31st, 1836. The Alumni met according to adjournment, Judge Shaw in the Chair.

Rev. J. G. Palfrey, Chairman of the Committee appointed at the meeting in 1835, to Report on the whole subject of previous propositions and Votes respecting the raising of the sum of $100,000 for the benefit of the University, made a full Report, which concluded by offering the following Resolutions, as a substitute for preceding Resolutions on the subject.

Resolved, that the plan proposed in the resolutions of the Alumni passed Aug. 1834, ought to be so far modified as to admit of contributions to the sum of $100,000, intended to be raised, being devoted to either of four objects, according to the will of the respective donors—viz. 1st, the diminution of the general expenses of the College for undergraduates; 2d, provision for undergraduates in indigent circumstances; 3d, increasing the library; and 4th, erecting and furnishing an Observatory.

Resolved, that vigorous measures ought to be adopted to collect the sum of $100,000 as early as the Annual Commencement of the year 1838, being the 200th Anniversary of the organization of the College.

Resolved, that a Committee of seven of the Alumni be appointed by the chairman of this meeting to carry the foregoing resolutions into effect, with power to elect a Secretary and Treasurer from their own number, and to select and appoint sub-committees.

Resolved, that said Committee be further authorized to receive subscriptions for objects (approved by them) of usefulness to the College, not specified in the above Report.

Submitted by J. G. Palfrey.

[Unanimously adopted.]

S. WILLARD, *Sec'ry.*

The Resolution of the Alumni of 1834, confining the subscription to one object, is as follows:

Resolved, as the sense of this meeting that the sum of $100,000—ought to be raised by subscription among the friends of Harvard University, the income whereof to be perpetually applied to the diminution of the expenses of the Undergraduates in the University under the direction of the Corporation.

Much diversity of opinion existed as to this object to the exclusion of others, and no subscription was commenced. We trust that on the present plan it will be speedily filled.

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this Institution was held on Wednesday. The following was the order of exercises.

ESSAYS BY THE SENIOR CLASS.

1. The Cultivation of Professional Learning by Ministers.—Waterman Burlingame, of Pitcher, N. Y.
2. The Union of Prudence and Zeal in a Minister.—Origen Crane, of Mansfield, Conn.
3. The duty of Pastors to foster a taste for Reading among their People.—Timothy G. Freeman, of New York city.
4. The Church regarded as a Society for the spread of Christianity.—Levi Hall, of Stafford, Ct.
5. On Zechariah, ix. 9, 10.—William B. Jacobs, of Boston, Mass.
6. The example of the Savior as a Teacher.—William Howe, of Worcester, Mass.
7. The Ressurrection of the Dead.—Washington Leverett, of Roxbury, Mass.
8. Faith in God, indispensable to the Minister—Jabez W. Parkis, of Middletown, Ct.
9. The Importance of Doctrinal Preaching.—Charles H. Peabody, of Rockingham, Vt.
10. Analysis of the Book of Malachi.—Loomis G. Leonard, of Willington, Ct.
11. The Connection of the Old Testament with the New.—James L. Reynolds, of Charleston, S. C.
12. The Evils of a wrong spirit in Religious Controversy.—Benjamin H. Rhoades, of Brookline, Mass.
13. On Mark iv. 11, 12.—Joseph W. Parker of Charlotte Co., Va.
14. The present state of the Greek Church.—Cenas Pasco, of East Windsor, Ct.
15. The Importance of a well instructed native ministry, in countries that are to be Evangelized—Edward A. Stevens, of Sunbury, Ga.
16. The Influence of one's own Experience on his Theological Sentiments.—James F. Wilcox, of Springville, Erie Co., N.Y.

FOR THE REGISTER AND OBSERVER.

NEWTON THEOLOGICAL SEMINARY.

I had the pleasure of attending, last week, the anniversary of the Theological School in Newton. This Institution is on a beautiful eminence, about seven miles from this city. A commodious house, formerly a gentleman's country seat, contains the chapel, steward's apartment, and some pub'ic rooms, and near by is a large brick edifice for student's rooms, library &c. The houses for the Professors are also on this hill, around and over which are pleasant walks, and from which is an uncommonly beautiful prospect. Indeed a site more airy, healthy, pleasant, and of more convenient location, could not easily be found. The exercises of the Anniversary were held in a neighboring Baptist church. The performances were sixteen in number, and were generally characterized by good sense, a good spirit, and a free and energetic delivery. It is highly creditable to the Baptist denomination that they have raised up and are supporting an Institution like this, from which their churches may be supplied with an educated ministry, and where I should judge from all that I heard, a free spirit of inquiry was encouraged. Just so far as that spirit is encouraged, and leads to unawed and thorough investigation, do I sincerely wish their success. They will then do nothing against the truth, but for the truth—not perhaps *our* truth, not perhaps in the end *their* truth, but *the* truth, as it is in Jesus.

Yale College.—At the Commencement at Yale College, on Wednesday the 17th ult. the degree of A. B. was conferred on 81 candidates. A new Professorship of Muthematics has been established, and Anthony D. Stanley is appointed to the place. The number of students admitted to the College was about the same as has been for some years past, but fewer than the class of last year.

Geneva College.—The. Rev. Benjamin Hale, late a Professor in Dartmouth College, has been unanimously elected President of this institution.

Williams College.—The Rev. Dr Griffin has resigned his office as President of Williams College on account of ill health. Mark Hopkins, Professor of Moral Philosophy and Rhetoric, in the same institution has been elected as his successor.

Phi Beta Kappa.—We learn the following facts from a catalogue of the members of the fraternity of the Phi Beta Kappa of Dartmouth College.

The society was originally founded at William and Mary College in Virginia—where it is now extinct. There are at present six branches of the fraternity, viz; Yale College, 1,112 members—Harvard University, 838 members—Dartmouth College, 638 members—Union College, 503 members—Bowdoin College, 244 members—Brown University, number of members not stated. In the several members are included all deceased as well as living members of the institutions. This body never had any 'secrets worth knowing,' and they have been made public for some years, by the vote of the several branches.

Wesleyan College.—The Commencement at the Wesleyan College in Middletown, Connecticut, took place on Wednesday 24th ult. Fifteen candidates received the degree of A. B. President Fisk, who is absent in Europe, is expected to return in October, next.

Virginia University.—The Board of Visiters of this University have established a school of Civil Engineering, which is placed under the charge of the Professors of Mathematics and Natural Philosophy, and a teacher of Drawing. The subjects of Geology and Mineralogy have been added to the department of Natural Philosophy, under the charge of Professor Rogers. Mr Wm. G. Pendleton has resigned the office of Proctor and Patron of the University. The charge for board is raised to the sum of $125 for the session, ten months.

American Temperance Union.—The officers of this Union, elected during the recent Convention, at Saratoga Springs, are as follows;

President. Gen. Samuel H. Cocke, of Virginia.

Vice-Presidents. Matthew Newkirk, of Pa., Samuel Hubbard, Esq. of Mass., Hon. Lewis Cass, of the District of Columbia, Hon. Reuben Hyde Walworth of N. Y., Governor Lucas, of Ohio, and Gov. Dunlap of Maine.

Executive Committee. E. C. Delevan and John W. Leavitt, of N. Y., Isaac Collins and J. S. Loyd, of Pa., J. Tappan of Mass., Christian Keener, of Md., and John T. Norton, of Conn.

Secretaries. Rev. John Marsh, of Pa., and Doct. L. A. Smith, of N. J.

Treasurer Robert East, of Pa.

Auditor. T. Fleming, of Pa.

The center of the Union is to be at Philadelphia, and the Temperance press now at Albany, is to be transferred to the former city. Liberal donations have been given to its funds, and its operations, it is intended, shall be on a scale commensurate with the magnitude of the work.—*Ct. Obs.*

MUSICAL CONVENTION.

At a Convention of Teachers of Vocal Music, held at Boston, Aug. 19, 1836, and the six following days, there were present 33 members from Massachusetts, 11 from New Hampshire, 2 from Maine, and 1 from each of the following States viz: Vermont, Connecticut, New York and New Jersey.

The meeting was organized by the choice of Col. ASA BARR, as President. and DANIEL C. HOLMES and LEVI WILDER, as Secretaries.

By a vote of the Convention, the Professors of the Boston Academy of Music were invited to sit as members.

During the Convention, several important questions were discussed, and the following Resolutions adopted.

1. *Resolved*, That the introduction and application of the Pestalozzian System of teaching music, forms a new era in the science of musical education in this country; and, that in pursuing our labors as teachers, we will conform ourselves as far as circumstances will admit, to that system, as published in the Manual of the Boston Academy of Music.

2. *Resolved*, That, in order to diffuse a knowledge of music through the community, it is necessary to teach it to our youth; and that it is desirable, and practicable, to introduce it into all our schools, as a branch of elementary education.

3. *Resolved*, That it is the special duty of the Christian Church to cultivate, and encourage the cultivation of Sacred Music generally, as a powerful auxiliary to devotion.

4. *Resolved*, That it is a source of deep regret to this Convention, that, in so many instances, Religious Societies and Parishes, instead of exerting a fostering care and influence over the cause of Sacred Music, neglect it, suffer it to fall into unskillful hands, and thus, not only wound the cause itself, but make it a detriment rather than a help, to the best interests of the church.

5. *Resolved*, That Singing Choirs too frequently, in conducting their part of divine worship, attempt the performance of music too difficult, and with which they are not sufficiently familiar: thereby detracting from the solemnity and devotion of the exercise.

6. *Resolved*, That in pursuing our labors as Teachers and Choristers we will strive to avoid as far as in us lies, any thing like invidious rivalry, and that we will assist each other in our profession, as we have opportunity.

7. *Resolved*, That, notwithstanding we shall have to contend with the pejudice of some, the opposition of others, and the indifference of many, yet we find in the pregress of musical education for a few years past, abundant encouragement to persevere in our labors, and not to become weary in well doing.

8. *Resolved*, That, the sentiment which prevails in some places, that to occupy a place in the Choir, is not respectable, and, therefore, to assist in one of the most delightful services of the house of God, is not an honorable and dignified employment, is a sentiment founded in ignorance and prejudice; and that those who cherish such a sentiment themselves, or give countenance to it in any way, are endeavoring to subvert an ordinance which God himself has established.

9. *Resolved*, That, in the opinion of this Convention, a good moral character, is an indispensable qualification for a Teacher of Sacred Music, or for a Chorister.

10 *Resolved*, That the editors of periodicals, would confer a favor on the cause of Sacred Music, generally, by copying the proceedings of this Convention into their papers.

Signed, ASA BARR, *President.*

DANL. C. HOLMES, LEVI WILDER, } *Secretaries.*

Boston Aug. 25, 1836.

CIRCULAR OF THE YOUNG MEN'S COLONIZATION SOCIETY OF NEW YORK.

COLLEGE IN LIBERIA.

Dear Sir,—The Young Men of the city of New-York, having recently organized themselves into a Society to aid the great enterprise of African Colonization, have proposed, in reliance on divine aid, to commence their efforts by founding a College, on a broad and permanent basis, in Liberia. The object of this Circular is to invite your attention to this subject, and respectfully to solicit your co-operation.

We believe that the time has fully arrived, when a College is demanded by the most urgent necessities of the colored race. Governor Pinney, Governor Skinner, Messrs. Finley, McElroy and Buchanan, and indeed all who have visited Liberia unite in advising the *immediate prosecution of our enterprise.* No system of education can be complete without a College, where the higher branches of learning can be taught, and the knowledge acquired in the common schools be increased, according to circumstances, to any desirable extent. The undertaking, in which we have engaged, we consider as identifying itself with the intellectual and moral elevation of Liberia, and in various ways with the cause of African Colonization.

1. This undertaking is demanded by *the interests of the Colony.* It is in vain to expect the Colony to flourish under a system of merely common schools. Indeed, the schools themselves cannot be properly maintained without the ald of a College to supply them with teachers. The interests of education require the immediate erection of a College.

The interests of *Religion* also demand it. Knowledge and religion go together. An ignorant community is prone to false views, misguided zeal, low morals, and all the concomitants of a reckless fanaticism. Especially has the African race been hitherto subject to these tendencies; and especially do they repuire the safeguard and balance of a good system of education.

The *agricultural, mechanical,* and *commercial* interests of Liberia also need the stimulus of enlightened mind. These branches of human industry require enterprise, perseverance, activity. The soil of Liberia, which is one of the richest in the world, has been suffered to remain almost an uncultivated and unproductive waste. The mechanical interests of the colony are in the same unpromising condition; although the eagerness of the natives for the products of manufacturing skill, would naturally have invited an attention to this branch of industry. As to commerce, too, the Liberians seem to remain content with a little, petty traffic with the natives, when they might carry on a commercial interconrse with nations. All this is the natural result of the inactivity of a comparitively ignorant community. Liberia has done as much as, nay, more than could have been expected under the circumstances. But let the Colony receive the enlightening, expanding, quickening, influence of education: let it be aroused to effort and enterprise, and its name will soon be known among the nations of the earth. It is capable, unquestionably, of rivalling in its productions, the cotton and sugar districts of our southern Atlantic states—of carrying on a large and lucrative traffic with the natives,—and of swelling its commerce into no little importance.

The *political* interests of the Colony are inseparably and vitally connected with the great cause of Education. The Africans already hold some important stations under the colonial government, which require the intelligence of educated men. After a short time—in a few years at farthest—the colonists will expect and claim the right of self government. The entire management of the Colony will be transferred into their own hands. This has already been agitated; and it must and ought to be done in due time. They must have a President and his executive officers, a legislature, a judiciary, a complete organization of government. But how can ignorant men be entrusted with responsibilities like these? Unless the whole power of an efficient system of Education is brought to bear upon the colony, self government will be its ruin. It wants lawyers, judges, legislators, intelligent citizens. An unenlightened community, under the sway of rulers, themselves unenlightened, would be a curse to the cause of human liberty. We wish, by our present undertaking, to aid in rescuing Liberia from the degradation of a second St. Domingo. We wish to prevent a people of such physical resources and high moral expectations, from becoming a reproach to free institutions, and a scandal upon the experiment of African self-government.

2. But Liberia has *relations to Africa*, which render the present enterprise one of much importance. Philanthropists and christians are animated with the hope that civilization will extend from the colony to the whole continent. This is a reasonable hope, if the proper means for its attaintment are employed. Among these means, Education at Liberia, is very prominent. The colony must posess within itself resources of no ordinary moral power, in order to resist the contaminations of heathenism, and to bring the surrounding tribes under healthful influences. If there is an atmosphere of intellectual and moral darkness around it, Africa will look to it in vain for illumination. In short, reflecting minds will readily perceive the necessity of our undertaking in reference to the regeneration of Africa. Our limits prevent us from adding any thing on this point, except a single idea. If Africa is to be soon disenthralled, it must be, in all probability, chiefly through the instrumentality of missionaries, who are her own children 'after the flesh.' Colored missionaries must go out from Liberia to explore the country, to select stations, and to preach Christ to their benighted brethren. This work, from its very nature calls for men of piety and of edueation—of energetic and persevering enterprise in the cause of God—men. whose minds can estimate the length and breadth of the effort, and are capable of giving a right direction to incipient missionary movements. Without a College, such men cannot be obtained either from the colonists or natives. A College seems to be an indispensable institution in reference to the missionary enterprise, as connected with Africa.

3. Liberia has also important relations to the *colored population of the United States*, both free and enslaved; which relarions cannot be sustained without *Education.* The experiment of Colonization is for the race. It aims at affording an asylum for all who are suffering from oppression. It aims at rallying the race on the soil of their forefatheas, under circumstances propitious to their liberty and happiness. Those who emigrate ought to feel an assurance that they shall find in Africa the privileges of learning, and all the endowments of an enlightened and civilized state of society. Liberia ought to hold out, as inducements to emigration and pledges of its benefits, intellectual and moral resources of as high an order as can be created. Without encouragements of this kind, there will always be a backwardness to emigrate, on the part of the free colored population; and the masters for the same reason, will be prevented from emancipating their slaves. Liberia will thus fail to exert its lawful influences upon the African population in our own country. The accessions to the colony will be feeble and tardy; and its prospects, as the asylum for an oppressed race, will be gradually abandoned.

For reasons, such as these, which our limits will not allow us to enlarge upon, we have resolved to aid the cause of Education in Africa, by founding a College upon its shores.

We believe that we shall not have lived in vain, if we succeed in rearing, in that benighted land, such a memorial of Christian philanthropy. By our love to Africa and the cause of human liberty—by our sympathies for an injured and pleading people—by our interests in the cause of God, and by the mercies which He has permitted us to enjoy, we are determined to build up the institutions of Liberia, and to assist in making it a blessing to the present and future generations of the children of Ethiopia.

All communications in relation to the Liberia College, must be addressed to the subscriber at the office of the Colonization Society, New York.

REUBEN D. TURNER.

Cor. Sec. and Gen. Agent of the Young men's Col. Soc. of N. Y.

The circular is accompanied with ample testimonials in favor of the projected institution, from distinguished clergymen and laymen.

ECCLESIASTICAL.

FOR THE REGISTER AND OBSERVER.

The Church recently erected by the Independent Congregational Society at Meadville, Pa. was dedidated, to *the God and Father of our Lord Jesus Christ* on the 20th ult. Introductory prayer and reading of the scriptures by Mr Thurston of Cambridge; dedicating prayer by the Pastor; Sermon by the Rev. Mr Colman, late of Deerfield; concluding prayer by the Rev. E. Peabody of Cincinnati, formerly pastor of the Society.

You will, no doubt, rejoice with us that at length this Society—the second in Western Pennsylvania,—has been enabled by its own efforts, with the exception of several hundred dollars contributed by individuals in Philadelphia—to erect an edifice, in which it may worship God, as we believe he has been revealed to us in the scriptures. The occasion was peculiarly delightful to us, as you may believe; and not the least grateful circumstance, was the presence of several friends from a distance, who sympathize with us in the common faith—the more grateful because we are cut off from all sympathy with our Christian brethren immediately around us, and on account of our local position may be said to be quite alone. Our church is of brick with a doric portico, and has been much admired for its chaste style and perfect symmetry.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS ABIGAIL TREADWELL.

Died in Ipswich, on Monday, August 29th, Mrs Abigail Treadwell, wife of Mr George Treadwell and daughter of Capt. Joseph Farley.

The death of Mrs Treadwell was occasioned by that flattering though fatal disease, consumption. She experienced but little pain; there was a gentle breaking up the fountain of life, a gentle loosning of its silver chord. During her whole illness, which lasted for several months, she was never known to murmur or complain. And this appears most remarkable when we consider her situation in life. She was young; she was in the morning of life. She had every thing one could wish for, every thing one could have to bind her to life. See had a kind and affectionate Husband, to whom she had been united but a short time, and Parents, Brother and Sister, who loved her most tenderly. Yet at the will of God she could leave them all, and without a murmur or complaint, could exchange the gay and fashionable scenes of life for the sick chamber; the splendid Hall for the silent tomb.

During the whole of her illness she seemed to feel more for those about her than she did for herself. She could not bear to see her Father, her Mother, Brother or Sister, dejected or cast down. Her love was disinterested. She went out of herself to administer consolation to others; and that too at a time when, one would think, she would be entirely absorbed in self. She was breathed upon by the breath of heaven; her thoughts were *holy, noble, pure*; she had imbibed the spirit of Christ, and was prepared for the exchange of worlds.

May her Husband, in this trying hour, receive consolation and support from the same being who consoled and supported her. May he be reconciled to *his* loss, knowing it is *her* gain, and that the love which here had but time to bud, will have an eternity in which to blossom and perfect itself.

May the Father, the Mother, the Brother and the Sister, be comforted in this hour of their affliction by the consolations of religion. May they remember 'earth has no sorrows Heaven cannot heal.' And whenever they think of their beloved daughter and sister, may that smile which played upon her countenance while tinged with the pale hues of death, and which bespoke her triumph over death and the grave, console them, and excite them to greater diligence in the cause of virtue and piety. Then a few more days, a short time, and that smile will again greet them in the Paradise of God.

W. H. K.

INTELLIGENCE.

FRENCH INDEMNITY.

TREASURY DEPARTMENT, *August*, 24, 1836.

Notice is hereby given, that a further payment on the amounts awarded under the French Treaty of Indemnity, will be made on the first Wednesday of September next, on application at the Bank of America in New-York; or, if more convenient to any of the parties, they can receive their proportion at the Maine Bank, Portland; Merchants' Bank, Boston; Girard Bank, Philadelphia; Union Bank of Maryland, Baltimore, or Bank of the Metropolis, Washington, acting in behalf of the Bank of America.

The above payment will include the remuneration made here for the sums deducted in France, and, with the twenty per cent. paid in May last, will constitute the supposed net proceeds of the whole of the four first instalments. If any error be hereafter discovered in the account, due notice will be given, and a correction made when the fifth instalment shall be received and paid. LEVI WOOBURY,

Secretary of the Treasury.

The War in Texas.—We have been allowed to peruse a letter from a gentleman favorably situated for becoming acquainted with the state of affairs in Texas, and the prospects of the emigrants to that country.—He is of opinion that the Mexicans will make a vigorous effort to recover the country—that they will give up Santa Ana,—and will continue the contest as long as they can command men or money. The Texans are divided among themselves, and their numbers do not increase according to their expectations. Speculators have produced a strong impression through the press, on the public opinion in favor of the cause of Texas and many volunteers have enlisted, but they soon get sick of the cause, and silently return in disgust to their own homes. A majority of the real Texans, he states, are known to be lukewarm in the cause. If this view of the state of affairs be correct, and we consider it entitled to a good deal of reliance, the independence of the new state is not so near being established, as some of its friends in Congress imagined, and it will need all the cooperation which Gen. Gaines with his army can give it.—*Daily Advertiser.*

The New York Journal of Commerce says, a letter has been received in this city from good in authority, brought by a passenger, in advance of the mail, from Nacogdoches, which contains the following Postscript:

'Gen. Urrea, with a force of 14,000 strong, is within sixty-five miles of Nacogdoches. Santa Ana has escaped. Alas, the poor Texans! I pity them.'

Notwithstanding the respectability of the channel through which this report comes, we must think there is a great mistake about the matter. The existence of such a body of troops, at the point stated, is all but impossible.

Texas.—A slip from the Natchez Free Trader, of the 6th inst. contains the following letter from Wm. Parker, Esq. of that place, just arrived there from Texas. It confirms the intellingence previously received of the arrival of Gen. Gaines, with U. States troops, at Nacogdoches.

NATCHEZ, August 6th.

DEAR SIR,—I left Nacogdoches on Sunday morning, the 23d ult. Previous to my leaving there, four companies of United States troops, dragoons from Fort Towson, had arrived: six companies of infantry would be in Nacogdoches the next day, making in all ten companies.

General Gaines thinks with this force he will be able to keep the Indians quiet; I think it doubtful, and should not be surprized if the Sabine should be the seat of an Indian war.

Many rumors are afloat as regards the Indians' intentions. One thing is certain—Bowles, the Cherokee Chief, is determined to obey the commands of the Mexicans. He says he is a Colonel in the Mexican army, and will obey their orders. Speaking of the United States sending troops across the Sabine: he says that General Gaines dare not cross the Sabine, that he, Bowles, knows the treaty as well as General Gaines does.

The day previous to my leaving, four companies left Nacogdoches for the Texan army: two of horse from Red River, and two of infantry from Kentucky—judging from their appearance, I think they intend to play the game out—they were all well armed and equipped. Two gentlemen came in from the army previous to my leaving, bringing the news that Com. Gen. Lamar had sent two companies for Santa Ana, to bring him to head quarters, as they say, to try him for his life; the general opinion is however, that it is to keep him safe. General Houston has written to the Commanding General, protesting against this proceeding, and states as a reason, that they had entered into a treaty with Santa Ana; that this treaty has been sent to the city of Mexico; that Commissioners had also been sent to the U. States, neither of which has, as yet, been heard from: and that he thinks, in justice to Santa Ana, they should wait their decision.

Previous to these gentlemen leaving, there appeared to be some misunderstanding as to the intention of the colonists in appointing Lamar, not knowing their views whether he was to be commander in chief, or *pro tem.* In order to put the question at rest they took the vote, when there appeared for Houston 1900, and Lamar 300.

I have seen many from the army—friends of Houston as well as enemies—and they all agree that no man can get the command from Houston, and that it never was the intention of President Burnet that any man should supersede him.

The Texan army is at Victoria and the Mexican army in the neighborhood of Matamoras, 300 miles distant. I spent some time with Gen. Houston—his wound is healing fast, and the doctor says he is in better health than he has been for two years past. He was in fine spirits, and told me he would start for head-quarters in about three weeks.

Slept at Gen. Gaines's camp a few hours. The old gentleman said he expected volunteers from Mississippi, Louisiana, and Alabama.

Indemnity for Destruction by Mobs.—The Legislature of Maryland, at its last session, passed a law, granting indemnity to the sufferers by the Mobs of August, 1835, in the city of Baltimore. The funds were provided, by diverting the sum of $20,000 annually appropriated to the improvement of the Harbor of Baltimore, from that object to the indemnification of the sufferers. The Commissioners, under the act, have recently given their award, and assigned to the following individuals the sums respectively opposite their names—viz.

Reverdy Johnson,	$40,632 50
J. B. Morris & Lydia Hollingsworth,	16,825 92
Evan T. Ellicott,	4,747 55
Eleanor Bond,	1,643 44
John Glenn,	37,270 65
Elizabeth Patterson,	400 00
J. J. Audabon,	120 00
Ebenezer L. Finley,	912 76
	$102,552 82

Government Expenditures.—More than fifteen columns of the Washington Globe are filled with a mere summary of the appropriations made by the General Government at the last session.

The total amount is	$38,542,298 71
Deduct, having been twice appropriated, Wisconsin Territory,	25,000
Leaves actual am't of appropriations,	$38,517,298 71

Of this sum however, $1,500,000 for the District of Columbia is not payable for a number of years, and $3,150,000 for the Post Office Department payable only out of the receipts of that Department. Deducting these two sums, the amount appropriated is $33,866,798 71.—*N. Y. Jour. Com.*

Water.—At the meeting of citizens in Faneuil Hall on Monday the resolutions reported by the Committee previously appointed were adopted by a vote taken by ballot as follows—yeas 2107, nays 136.

Resolved, That it is right and expedient for the City, in its corporate capacity, with its own means and credit, to undertake and prosecute to a speedy consummation, the most favorable project for the introduction and distribution of pure soft water, in sufficient quantity to answer all the domestic and public purposes for which it may be required.

Resolved, That the object in view can only be attained in an economical and satisfactory manner, by the establishment of a Board of Commissioners, who shall hold their office by a permanent tenure, and whose duty it shall be, to devise and execute the best mode of effecting said object, having reference to the quality and quantity of water to be obtained and the expense to be incurred, to borrow on the credit of the City the funds required for the purpose, to collect the revenue which may accrue from the work, and appropriate the same to the extinction of the debt which shall be created, subject to such regulations and restrictions as the City Council shall impose, in the ordinance establishing said Board.

Resolved, That it be recommended to the City Authorities, to establish a Board of Commissioners, consisting of three able and discreet persons, who shall not be removable from office, except by a vote of at least two thirds of each branch of the City Council.

Resolved, That the City Council be requested to apply to the Legislature at its next session, for the needful authority to carry into effect the preceding resolutions.

Steamboat Accident—The steamboat Motto, making her first trip from Louisville to Pittsburgh run on the shoals at the foot of Blannerhasset's Island, and in attempting to get off, too great a quantity of steam accumulated and the boiler burst, killing three persons immediately and scalding eight others so severely that they died within a few hours, and three more it was feared would not recover. Among the killed was Mr W. F. Adams, of Hollidaysburg, Penn. who had just graduated at Augusta College, Ky. and was returning home to his family. He was the only cabin passenger that was killed.

Augusta.—The Census of Augusta has just been completed. In taking the Census, precisely the same rules were regarded as were required by the U. S. law under which that of 1830 was taken. The increase within the last six years has been rising fifty per cent. Total 6,068.

Charitable Bequests.—The Hon. Benjamin Tallmadge, late of Litchfield, deceased, besides other charitable bequests, exceeding $7,500, left directions for the payment, for religious and benevolent objects, of the following sums, viz:—

To the American Bible Society, $1,500; Board C. F. M., 1,500; Tract Society, 1,500; Home Missionary do., 750; Temperance do, 750; Education do., 500; Peace do., 250; Colonization do., 250; Connecticut Temperance do., 500; Litchfield county do. do., 250; Connecticut Home Missionary do., 250; Sunday School Union, 250.—*Ch. Sec.*

Mr Van Buren's Letter to the Antimasons of Pennsylvania.

WASHINGTON, May 19, 1836.

Gentlemen—I have to acknowledge the receipt of your letter, communicating to me a resolution adopted by the 'National Antimasonic Convention' recently assembled at Philadelphia, instructing you to ask me whether, if elected President of the United States, I would appoint adhering Masons to office, and have the honor to state in reply, that I should not, in the event alluded to, feel it to be my duty to inquire whether applicants for office were either adhering Masons or opponents of the Masonic institution. Whilst the fact of any such applicant being an adhering Mason would certainly not be regarded by me as constituting a ground of preference, I could not, at the same time, look upon either circumstance as creating a disqualification for office, if the applicant should prove to be, in other respects, well entitled thereto.

I am, gentlemen, very respectfully,

Your obedient servant,

M. VAN BUREN.

To Wm. W. Irwin, Ezekiel Birdseye, William A. Simpson, Thaddeus Stevens, Edward S. Williams and Charles Ogle, Esquires.

NOTICE.

The new Church, which has been erected by Rev. Mr Francis's Society in Watertown, will be dedicated to the service of God on Wednesday of next week, the 7th of September. The exercises to commence at 10 o'clock. The sale of the pews will take place on the afternoon of the same day, beginning at half past 2 o'clock.

MARRIAGES.

In this city, Mr John Hayward to Miss Nancy Cummings.

In South Boston, Mr John Tyler, Jr. to Miss Martha, daughter of Cyrus Alger, Esq.

Married in this city by the Rev. S.K. Lathrop Mr Sterling G. Reid of Fitchburg to Miss Harriet Alden of Boston.

In this city, by Rev. Mr Lothrop, Mr Charles H. Johonnot to Miss Mary, only daughter of Maj. Oliver Johonnot.

In Roxbury, by Rev. George Putnam, Mr Charles J. Hendee to Miss Adeline, daughter of Charles Davis, Esq.

In Ipswich, on Monday last, by Rev. William H. Kinsly Mr Jefferson Nichols, to Miss Eunice, Waymath, both of that Town.

In North Chelmsford, on Thursday morning last, by Rev. Dr Packard, Mr Charles H. Allen, of North Andover, to Miss Sarah, daughter of Wm. Adams, Esq.

In Lynn, Mr John C. Abbot, of St. Louis, Mo., to Miss Lydia Maria Breed.

In Shrewsbury, Mr Isaac Davis, of Cambridgeport, to Miss Catharine M. Parker.

DEATHS.

In this city, 17th inst. deeply lamented, Emily Marshall, wife of Wm. Foster Otis, Esq. aged 29.

In Boston August 27th Henry Clay son of Zenas

In West Cambridge, Mrs Mary relict of the late Stephen Cutter, aged 85.

In Scituate, 16th inst. widow Priscilla Clapp, aged 94.

In Providence, Mrs Phebe Smith, widow of Mr David Smith, in her 100th year.

In Pittsfield, Dr. Oren Wright, aged 49.

In Hallowell, Me. Mrs Frances W. Vaughan, formerly of Boston, wife of Charles Vaughan, Esq.

In Cambridge, on Tuesday morning, Mary Hall only daughter of Hon. Asahel Stearns.

In Cambridge, Mr Lemuel King 78. He was at the storming of Stony Point, and in several other engagements during the war of Independence.

In Hingham, 13th inst. Mrs Joanna, widow of the late Thomas Loring Esq. 79.

In Bernardston, Aug. 28, Jonathen Allen Esq. 70.

At Woonsocket Falls, 22d inst. William Marston, Esq. formerly of this city, 58.

In Niles, Michigan, July 23, Hon. John Varnum, recently of Washington city, and formerly of Massachusetts. He was graduated at Harvard University in 1798. He represented in Congress a number of years, Essex North District, after having held several important Offices in State Government. He died among comparative strangers, but such as, in their appreciation of his worth, and in the kindness they lavishly bestowed on him during his sickness, have, in effect, pronounced a noble eulogy on their own character.

A TEACHER WANTED.

MILFORD ACADEMY, having erected a commodious building in the pleasant village of Milford, N. H. forty-eight miles from Boston for the purpose of establishing a school for the education of young gentlemen, the trustees now offer the use of the same together with a small philosophical apparatus without rent to any gentleman, who will come suitably recommended, and open a school, relying for his compensation upon what may be received for tuition.

It is not doubted that a gentleman of competent learning, *activity, and aptness to teach and to govern* may be successful in establishing a school, which will afford liberal remuneration for his labor. Many are now waiting, and anxious enquiries are frequently made whether there is to be a Teacher soon. It is desirable to have the school opened early in September. Application may be made to either of the subscribers.

S. R. LIVREMORE,
JOHN WALLACE,
RICHARD WILLIAMS } *Trustees,*
ABIEL LOVEJOY,
DAVID LECOMBE,

Milford N. H. August 22. 1836.

LEXINGTON BOARDING SCHOOL AND PRIVATE ACADEMY. Timothy, P. Ropes, Wm. H. Ropes and Miss Esther J. Coburn, Teachers. Fall term to begin on Tuesday Sept, 6th.

T. P. ROPES Proprietor.

Lexington Aug. 13th 1836. 3 t

FAIR MOUNT SEMINARY. The Autumn term will commence on Monday, 12th instant. The Teacher has now made arrangements to accommodate a few Young Ladies with board. Application may be made to Rev. Mr Francis, or, to O. H. Wellington, Principal.

Watertown, Sept. 1st.

NEW BOOKS.

FAMILY Book of Devotion by Herman Hooker, 8vo. sheep.

Home Book of Health by a Physician of Philadephia.

Wraxall's Memoirs of his own time, comprising the period of 1784 to 1789

Irving's Works, new and uniform ediiton vols 3 & 4.

The Tin Trumpet 2 vols 12mo republished from the London Ed. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. s 1

THE BRITISH PULPIT

CONSISTING of Discourses by the most eminent living Divines in England, Scotland and Ireland, accompanied with Pulpit Sketches, to which are added Scriptural Illustrations, and selections on the office, duties and responsibilities of the Christian Ministry. By the Rev. W. Suddards, Philadelphia. Just received by JAMES MUNROE & CO. 134 Washington st. a 27

NEW BOOKS.

SACRED Poetry first American, from the 15th English edition.

The Phylosophy of

POETRY.

FOR THE REGISTER AND OBSERVER.

PRAYER.

'O Domine Deus! speravi in te;
O care mi Jesu, nunc libera me;
In dura catena, in misera pœna,
Desidero te,
Languendo, gemendo, et genuflectendo,
Adoro, imploro, ut liberas me.'

God Almighty,—great Jehovah!
Thou hast been my guard and stay;
By thy Son, my Lord, and Savior,
Set me free,—no more delay.

Cruel here has been my bondage,
Deep my sorrows, harsh my lot,
Sinking, trembling, Lord, I pray thee
Leave me and forsake me not.

Feeble, mourning, lowly, kneeling,
Thy just ways I still adore;
Lord, my supplications heeding,
Grant the freedom I implore:

Now, the fragile bonds of nature
Break, and bid my spirit rise:
Hasten,—hasten my departure:—
Angels,—bear me to yon skies.

X.

BIOGRAPHICAL.

MRS HEMANS.

Farther extracts from the Eclectic Review.

Mrs Hemans's fame had now spread across the Atlantic; and a Reviewer in the Boston Christian Observer [Examiner] (supposed to be Professor Norton) thus speaks, in 1828, of the estimation in which her poems were held in America.

'The writings of Mrs Hemans have been so justly estimated in this country, that any praise now, can be little more than an echo of the public voice. Her poetry, so full of deep sentiment, so pure and elevating, calls up images and emotions like those with which we view the brilliancy of the evening star in the stillness of the summer night. It allies itself to every thing belonging to the better part of our nature.'

Professor Norton visited England, with his lady, in 1828; and one object which he had in view, was to become personally acquainted with Mrs Hemans. On his return to America, he exerted himself generously and effectually to secure to her the copy-right of the edition of her poems then about to appear. 'From the immense number of copies previously circulated there, she had never derived any advantage. His and Mrs Norton's steady and essential kindness has been continued to her son Claude, now in America.' We transcribe with pleasure this statement from Mrs Lawrence's 'Recollections,' as honorable alike to our accomplished countrywoman and to the American Professor,—and reflecting honor on both countries, whose literature and religion are one.

The death of Mrs Hemans's mother in 1827, and the marriage of her sister in the following year, added to the necessity of obtaining additional facilities for the education of her boys, induced Mrs Hemans to leave St Asaph, and to fix her residence at Wavertree near Liverpool.

'Whilst at that place, a favorable opportunity occurred for her visiting Scotland, with the scenery of which she was delighted; and the remembrance of the friends she had made, and the courtesy she had experienced there, was never effaced from her memory. In her journeyings on this occasion, she had the pleasure of forming a personal acquaintance with Sir Walter Scott, Lord Jeffrey, Wordsworth, the Author of Cyril Thornton, and other distinguished literary characters. . . . While in the neighborhood of Edinburgh, her principal sojourn was at Milburn Tower, the seat of the venerable Sir Robert Liston.'

Mrs Lawrence has given some fragments of letters received from her gifted friend during this excursion, expressive of the gratification she derived from the visit to Abbotsford, Ridal Mount, and Winandermere. They are brief and unstudied, and evidently meant only to convey her feelings to a friend who would sympathize with them. During her stay at Sir Robert Liston's near Edinburgh, she formed an acquaintance with Mr and Mrs Greaves, which induced her to visit Dublin, and eventually to settle there. One inducement was, we are told, to escape from the continual succession of visiters to which she was liable at Wavertree, and to enjoy something more like retirement. At Dublin, her Hymns for Childhood, and her National Lyrics and Songs for Music, were published. Her constitution, never very strong, now began to show the effects of the feverish excitement attendant upon a life of unremitted mental exertion and deep anxiety; and the hectic changes which passed over her countenance, too clearly indicated to her friends the insidious disease which was at work within. In Dec. 1834, Mrs Hemans removed to Redesdale, about seven miles from Dublin, the vacant summer residence of the Archbishop of Dublin, in the hope of deriving benefit from change of air and quiet. She was accompanied by her youngest son, who watched over her with the most devoted affection. Here she remained three months, but without deriving any benefit; and at length, her malady assuming an alarming character, she wrote to Mrs Whately, expressing a deep sense of their kindness, but stating that she could not conceal from herself that her strength was sinking, and that she had consequently determined upon returning to Dublin, to be nearer her physicians. The following extract from one of her latest letters will be read with deep interest. It is dated Feb. 10, 1833. After referring to Sir Robert Peel's, unexpected kindness to her son Henry, in appointing him to a situation in the Navy Office, which, she says, 'filled my mind with joy and thankfulness, and lifted a weight of aching anxiety from my heart,' she continues:

'Well, my dear ——, I hope my life, if it be spared, may now flow back into its native course of quiet thoughtfulness. You know in how rugged a channel the poor little stream has been forced, and through what rocks it has wrought its way; and it is now longing for repose in some still valley. It has ever been one of my regrets, that the constant necessity of providing sums of money to meet the exigency of the boys' education, has obliged me to waste my mind in what I consider mere desultory effusions.

'"Pouring myself away,
As a wild bird, amidst the foliage turns
That which within her thrills, and beats, and burns,
[illegible]

'My wish ever was, to concentrate all my mental energy in the production of some more noble and complete work, something of pure and holy excellence, (if there be not too much presumption in the thought,) which might permanently take its place as a work of a British poetess. I have always, hitherto, written as if in the breathing times of storms and billows. Perhaps it may not even yet be too late to accomplish what I wish, though I sometimes feel my health so deeply prostrated, that I cannot imagine how I am ever to be raised up again. But a greater freedom from those cares of which I have been obliged to bear up under the whole responsibility, may do much to restore me; and though my spirits are greatly subdued by long sickness, I feel the power of my mind in full maturity. . . . . I have of late * * unkindness, but I shall never despond for these things. The very idea of possessing such friends as ——— and your dear, noble brother, is a fountain of strength and hope. * * * I am very, very weary of writing so long; yet still feel as if I had a thousand things to say to you. . . . . .

* * * * * * * *

'With regard to my health, I can only tell you that what I now feel is a state of sinking languor, from which it seems impossible I should ever be raised. I feel greatly exhausted with this long letter, * * so farewell! my dear, dear ———.

Your most affectionate
FELICIA HEMANS.'

After this, she rallied a little,—the treacherous nature of the disease often inducing the most flattering appearances to the very last. On Sunday, April 25th, she dictated to her brother, Major Browne, her last composition,—a

SABBATH SONNET.

'How many blessed groupes this hour are bending
Through England's primrose meadow-paths their way,
Towards spire and tower midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallowed day!
The halls from old heroic ages grey,
Pour their fair children forth; and hamlets low,
With whose thick orchard-blooms the soft winds play,
Send out their inmates in a happy flow,
Like a freed vernal stream. I may not tread
With them those pathways,—to the feverish bed
Of sickness bound. Yet, O my God, I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart, and all its throbbings stilled
To one deep calm of lowliest thankfulness.'

These touching lines are more indicative of the tone of her mind at this period, than of the distinct nature of her religious views; and we transcribe with more satisfaction on this account, a sonnet, written a few weeks before,

'On reading COLERIDGE'S EPITAPH written by himself.

'Spirit! so oft in radiant freedom soaring,
High through seraphic mysteries unconfined,
And oft, a diver through the deep of mind,
Its caverns, far below its waves, exploring;
And oft such strains of breezy music pouring
As, with the floating sweetness of their sighs,
Could still all fevers of the heart, restoring
Awhile that freshness left in Paradise.
Say, of those glorious wanderings, what the goal?
What the rich fruitage to man's kindred soul
From wealth of thine bequeathed? O strong, and high,
And sceptered intellect! thy goal confest
Was the Redeemer's Cross; thy last bequest,
One lesson breathing thence profound humility.'

Although Mrs Hemans's poems contain some occasional and somewhat indistinct references to the doctrines of Christianity, it must be admitted that they are deficient in that tone of Scriptural piety and devotional feeling which would indicate the ascendency of religious affections in her own heart. Her literary pursuits seem to have led her too far away from the steady consideration of those eternal verities which relate to the objects of faith and the interests of the soul. Towards the close of life, however, as her mind became more weaned from earth, religious subjects acquired a deeper interest. 'I could wish,' says her Sister, that some idea might be given of the gradually deepening tone of her character during the last year or two, which, as we now look back upon it, seems to have been a solemn, silently working preparation for that most fitting close. In all the notices that I have seen, this has been either overlooked or coldly or casually alluded to.' We fear that she was too exclusively surrounded with associates who could neither appreciate nor were qualified to cherish the 'warmer glow of awakened religion,' apparent in some of her later productions. Mrs Lawrence refers us to some touching lines to her Mother's Bible, as being characterised by 'a sort of personal and domestic character' in the feelings from which they must have originated, which renders them peculiarly interesting in this respect.*

TO A FAMILY BIBLE.

'What household thoughts around thee, as their shrine,
Cling reverently! Of anxious looks beguiled,
My mother's eyes upon thy page divine
Each day were bent; her accents, gravely mild,
Breathed out thy love; whilst I, a dreamy child,
Wandered on breeze-like fancies oft away
To some lone tuft of gleaming spring-flowers wild,—
Some fresh discovered nook for woodland play,—
Some secret nest. Yet would the solemn Word
At times, with kindling of young wonder heard,
Fall on my wakened spirit, there to be
A seed not lost; for which in darker years,
O Book of Heaven! I pour, with grateful tears,
Heart's blessings on the holy dead and thee.'

Nothing more beautiful than this exquisite sonnet, in our judgment, is to be found in her happiest efforts. But with still greater pleasure we transcribe the brief intimation that, in her last days, she was conversant with the works of an author, who, in the unction and heavenly spirit that pervade his pages, has been thought to come nearest to the inspired writers.

'The evening before her death, she listened with occasional expressions of interest, and even of admiration, to some passages from the works of Archbishop Leighton, which she had desired might be read to her.

'She expired at nine o'clock in the evening of Saturday, the 16th day of May, as if anticipating the Sabbath rest, quite exhausted, and fading away in the tranquil transition of sleep, and it is fervently hoped, without much suffering.'—*Mrs Lawrence's Recollections.*

Her remains were deposited in the vault of St Anne's Church, Dublin; and a tablet has been erected to her memory in the cathedral of St Asaph, where those of her mother repose.

* Due allowances must be made for the language of this paragraph, in consequence of the cherished doctrines of the Reviewers, which are of the Calvinistic class. ED.

NOTE. The article from which this is copied is a Review of two works, the first of which is entitled 'Poetical Remains of Mrs Hemans,' anonymous; and 2d, 'The Last Autumn at a favorite Residence, with other Poems; and Recollections of Mrs He[illegible] By Mrs Lawrence.

MISCELLANEOUS.

THE ISTHMUS OF PANAMA.

It appears that the project of a law, granting to Col. Charles Biddle the privilege of making a railroad and canal from Cruces to Panama, to connect the Atlantic and Pacific Oceans, has finally failed—in so far, at least, as it was intended to be exclusively in favor of Col. Biddle and his associates. A law, however, has been enacted, and has received the sanction of the Executive, which grants the privilege to those who shall offer the *greatest advantages to New-Grenada*, which means that the highest bidder shall take it, as we would say in this country. But the law as passed seems to have been a compromise among the applicants for a grant, and we suppose that Col. Biddle is still interested, and is associated with some of the natives, and perhaps Englishmen. The prospect for a serious and vigorous prosecution of the enterprise seems to be promising; and if we can learn that some of our capitalists, who understand railroad and canal making, are interested in it, we shall entertain sanguine hopes of its completion; or if English capitalists engage in it, it may go on. But the natives, we apprehend, though abounding in zeal and public spirit, may be rather deficient in capital and skill. But whether the work be commenced under native or foreign auspices, we say, success to it! The following are some of the principal provisions:

The privilege is made exclusive to those who offer the best terms.

The law is void, if Baron Thierry, who has a prior grant, shall complete a canal, which he has undertaken to make across the Isthmus.

The Government agrees to sell to the grantees about seven hundred thousand acres of land, at about fifty cents the acre, in gold or silver, or in evidences of the consolidated domestic or foreign debt. Besides, it makes a donation of about 140 thousand, to be forfeited if the grantees fail to comply with the conditions of the grant.

All the expenses of surveying, and of perfecting titles, to be at the cost of the grantees.

Settlements of foreigners are to be formed, but no slave or freed man is to be admitted, and the colonists are to ask for letters of naturalization within six months. If they fail to do so, they will not be regarded as settlers.

The grantees shall fix the rate of goods and fare for persons, but it shall be the same to all nations.

The grantees shall pay to the Government at least two per centum, on the clear profits, which shall be applied to the liquidation of the foreign debt.

At the end of forty-five years, the railroad and canal shall be ceded to the Government, in good order, and that portion of the donation of land that may be necessary.

The transit of the subjects of any nation at war with New Grenada, is prohibited.

The grant cannot be leased or aliened to any foreign government.

All controversies are to be decided by the tribunals of the republic, and according to the laws of the country. [Globe.]

LIFE INSURANCE.

We endeavored to show in a recent article the great advantages which resulted to families even in the most moderate circumstances, where the head or father made an insurance on his life. The family, instead of being at once obliged to break up, obtains immediately from the Girard Office one-fifth of the amount insured, and the remainder in sixty-days, subject to no discount or reduction whatever. Working men and we include in this number *all* who derive their support from their own exertions, may, by devoting only a few pence per day to the object, take out a policy of Life Insurance, which will procure a sum of such an amount as could be saved only by the greatest privations; the principle by which the office is enabled to do this, is based upon the fact that though nothing is more proverbially uncertain than a single risk, a mathematical calculation shows that on an average number of lives the premiums paid will be sufficient to insure the risk of the whole.

At first the people generally were not prepared to adopt Life Insurance, but experience has taught its utility, and that it is as important as fire insurance; as many more, therefore, now resort to this econonicial mode of provision than heretofore, the premiums can safely be reduced, and the Girard Office, we find, has rendered the practice more easy than formerly, by a reduction of rates, increased facilities in obtaining a policy, and they have also set out with a determination to pay what they do insure without litigation. The basis of the contract is the state of the health and the age of the insured, and the contract made, litigation and delay becomes unnecessary and unpopular.

We look upon these facilities as so eminently important, that we would gladly see every individual in the community in possession of Life Insurance; it is a duty in the rich to set an example to persons in middling circumstances; it offers the cheapest practical mode of 'laying up' for the future, and they can scarcely estimate the satisfaction of mind which results till they have spared a few dollars to the object.

Several modes of insuring may now be practised; for instance, an individual may appropriate five or twenty dollars, more or less, quarterly or half yearly take out one or more policies as may suit his views or his purse, and the annual premiums thereafter become due and payable at intervals, which makes the payments perfectly easy. Thus a man aged 38 may insure now $600 to his family at his death, by paying $15 20. Three or six months hence he may take out a second policy for the like sum; and if he pays $15 20 quarterly, and has thus four policies, he insures to those bereaved by his death, the sum of two thousand dollars—for *four cents a day* he can leave his family $500.

Look at this subject as we may, its benefits present themselves so forcibly that it becomes a matter of astonishment that we are not *all* insured. A merchant or trader whose goods are not insured is looked upon with distrust by the mercantile community; the friends of every man will come in time to look with distrust upon those who are so improvident as not to spare a small sum annually to insure a large one at their death. Protectors of mothers, sisters, wives, orphans, and dependents upon the labor or incomes of others, should reflect upon this subject, and if they would only reflect, we are sure our object in thus urging the important topic will be obtained.—*Penn. Inquirer.*

A SUCCESSFUL ATTEMPT.

During the severe frost which took place about four months ago, a lively lass who had been married about a year and a half before to a young farmer on the boarders of Rodney marsh was much scandalized at her husband's going too often to the public house, and staying too late when he was there. Several little conjugal expostulations having failed of producing alteration, the lady in a moment of passion declared positively, that if it occurred again, she would throw the baby, an infant, four months old, of which he was very fond, into the military canal and herself after it. Not dreaming that she would carry her threat into execution, a few days had only elapsed when the

'Iron tongue of midnight had told twelve,'

before Mr —— knocked at his own door. His wife let him in herself, and, without saying a syllable, set down the candle, walked deliberately to the cradle, snatched up the unconscious little innocent sleeping within it, and rushed out of the house. It is hardly necessary to say that the alarmed husband ran hastily after, but so sudden and unexpected had been her movement, that she had gained a considerable start, and the canal being but a few yards from their dwelling, reached the tow path before he could overtake her. He was just in time to seize and save her from self-destruction; but the poor little thing was already in the middle of the water, at that spot about four feet deep, and he could witness its struggles by the light of the moon. In an instant he threw himself in, and grasping the night gown which had prevented its wearer from sinking brought in safety to the brink—*the cat*! dressed in little Polly's bed clothes, exceedingly wet and mewing piteously. His spouse, in the mean time, had regained her own door, which was not opened until he had plenty of time to enjoy all the comforts of his situation. Before, however, he was quite an icicle, admission was vouchsafed; but the story of his self-inflicted ducking having got wind, no further stratagem was necessary to wean the swain from his symposium; the jokes of his convivial acquaintance being sufficient to prevent his again partaking their revels.—*Old Country Memorial.*

THE ST KILDA MAN.

At a meeting held in reference to the establishment of schools in the highlands and islands of Scotland, Dr M'Leod, formerly of Campsie, now of Glasgow, related the following beautiful anecdote:—

'A highlander,' observed the reverend doctor, 'can give and take a joke like his neighbors on most subjects, but there is one subject on which he will not joke—I mean his religion; here he is reserved and shy, and this has led some, who come to them from the land of strangers, to suppose that they in fact have no religion. To know them you must be a highlander. A friend of mine happened to be in a boat by which a poor simple-hearted man from St Kilda was advancing for the first time in his life from his native rock to visit the world; and as he advanced towards the island of Mull, a world in itself in the estimation of the poor St Kilda man, the boatmen commenced telling him the wonders he was soon to see. They asked him about St Kilda; they questioned him regarding all the peculiarities of that wonderful place, and rallied him not a little on his ignorance of all those great and magnificent things which were to be seen in Mull. He parried them off with great coolness and good humor; at length a person in the boat asked him if he ever heard of God in St Kilda?—Immediately he became grave and collected.

'To what land do you belong?' said he, 'describe it to me.'

'I,' said the other, 'come from a place very different from your barren rock; I come from the land of flood and field, the land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us.'

'Is that,' said the St Kilda man, 'the kind land you come from? Ah, then you may forget God; but in St Kilda, man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm.' All were silent in the boat, and not a word more was asked him regarding his religion.'—*Glasgow Courier.*

JOSEPH BONAPARTE.

As the exact cause of this illustrious and respected individual leaving our country is not generally known, we extract the following from a Havre paper of the 16th ult. as calculated to throw some light on the subject.

The beautiful estate of Prangin in the Canton de Vaud, to which Joseph Bonaparte retired in 1814, has lately become the subject of litigation in the courts of justice. When the Count de Survilliers resolved on quitting Europe he sold Prangin to madam Gemil de Chavenac, who in making the purchase intended to cut it up like Malmaison and sell it in detail. Disappointed, however, in her expectations of profit, she authorized a Mr Hartman to dispose of it as a whole, engaging to allow him 3000 francs of commission if the price should not amount to 830,000 francs, and if it exceeded that to abandon to him the surplus. Two months were allowed him to effect the sale, but before the lapse of that period, the lady had found a purchaser herself, on which Mr Hartman sued her for 20,000 francs of damages, but has been defeated in consequence of the saving clause in her contract with the purchaser. Such is the uncertainty of human affairs, that the estate of Prangin, the princely retreat of a fallen sovereign, is now the property and the place of residence of a watchmaker of Geneva, M. Junod, who in 1814 was a common beggar.

LYNN.—The prosperity of this flourishing town, its success in business, its freedom from sickness, and its numerous enjoyments, should be sources of gratitude. The principal business of the town was never better. About 3,300,000 pairs of ladies' shoes are manufactured annually, worth about $2,150,000. An India Rubber Factory employs about twenty hands in the manufacture of India Rubber Shoes. A Silk Printing and dying establishment does business to the amount of many thousand dollars. About an hundred tons of Chocolate are annually manufactured. Five whale ships and about twenty other vessels are employed in fishing and trade. A rope walk has recently been built and a ship yard opened. Within three years 237 dwelling houses have been erected, and more than that number of other buildings. There are two banks, two newspapers, twelve religious societies, nine public schools, and an academy. According to the census recently taken the population is 9,847—showing an increase of 150 per cent in 10 years. In 1820, it was 4515; in 1830, 6138; in 1835, 8419; in May last, it was 9847; and at the rate of progress for the past year, it will now exceed 10,000.—*Lynn Star.*

FOSSIL REMAINS.—Doctor Klippstein, a German geologist, who is carrying on researches in the neighborhood of Alzei, (a small city of Rhenish Hesse) a country where many fossil remains have been found, has just made a very important discovery. In digging twenty eight feet under the soil near Eppelsheim, he found in a state of almost perfect preservation, the head of the *Dinotherium giganteum*, probably the most colossal of the antediluvian animals whose existence was first indicated and established as far as was possible by Doctor Caup.—This head measures six feet long by three and a half at its greatest width, its weight is about five quintals.—Near the head was found another bone six feet long, weighing two quintals, which belonged, as is supposed, to the same animal. Such remains have as yet been no where found. In continuing these researches, to which there are however many obstacles, it is possible that finally may be brought to light the whole skeleton of one of those beings of which we have such vague ideas, and who undoubtedly inhabited the earth before man.—*German paper.*

REBUKE.—The Norwich (Ct.) Aurora relates a curious anecdote, consisting of the following facts—A poorly dressed man entered one of the churches of that city a few Sabbaths ago, when one of the congregation directed him into the gallery for a seat; a moment after a well dressed stranger entered, and *he* was invited by the same individual to a seat at the head of his pew on the broad aisle. In a few moments the services were commenced, when the clergyman read from the 2d chapter of James—'For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect for him that weareth the gay clothing, and say unto him sit thou here in a good place, and say to the poor, stand thou here, or sit here under my footstool,' &c.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institution. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencment.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duedocimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 25

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SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

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REV. MR LORRAINE'S FAITH EXAMINED.

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 29

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

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THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, an be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

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